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CHRISTIAN WEEKLY

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THE LEVER OF POWER AWAITS THE PULL

by John McCandlish Phillips *)

We live in a nation where we are utterly free as Christians to spread the Gospel by every available means — with **no limits whatever imposed upon us.** In fact, the government in this nation protects and ensures the right of Christians to send forth the Gospel.

Yet we see a waning influence of Biblical truths and Biblical standards in the United States. There are no limits imposed upon us, but we have imposed limits upon ourselves by a restricted and narrow vision of what it means to obey Jesus Christ's commands.

Beyond that, we suffer from limits imposed upon us by the active strategy of Satan, whose policy it is to work ruthlessly to prevent our fullest carrying out of the great commission.

Now if we can find out what that strategy is, we will be able to take steps to overcome it.

The **policy** of Satan is the **suppression of God's Word and God's work** to as nearly a total degree as possible.

In nations where more then one billion people live tonight the promulgation of the Gospel is severely limited, or forbidden, by the governments in power. Whenever possible, our adversary uses the government as the instrument of his persecution of the Gospel, because that is the most efficient, the most nearly total, way.

Since that is not yet possible in America, the strategy used on us is rather less apparent — but it's working.

The essence of that strategy is to minimize the **Christian impact** upon the body politic and the society at large, and to **maximize** the impact of evil upon both. If we look at the overall content of the motion pictures, books, newspapers, and television and radio broadcasting we can see the degree to which this has occurred, and the rate at which it is increasing.

The method by which this strategy is conducted is an **extreme segregation of Christians** away from nearly all the vital centers of power and influence in the nation. And this is a strategy in which Christians heartily cooperate!

We have allowed a kind of **Christian ghetto** called the evangelical realm to be established in America with pretty well defined borders beyond which we rarely ever step.

Thank God that we can have an evangelical realm in the United States. I'm glad for it — but it should be a base for a Godly assault upon the power and influence centers of the nation, not a temporarily safe and comfortable abode.

Our adversary has marked certain places and certain things as **off limits** to Christians — and I say that God wants us to **get off limits.** If we do not, the enemy will destroy our nation from within. There are forces already in motion to do exactly that.

The "god of this world," as the Bible calls Satan, goes after public power — that is, the power to control things. Where he cannot get that, he goes after public influence — that is, the power to reach and to sway men's minds.

The main target is the **public consciousness.** That is what God wants Christians to reach with the truth, and that is what Satan wants to influence by anything and everything but the truth.

In China, the population is continually assailed with the words of Chairman Mao. If you travel in a train, the words of Mao are broadcast in your car. If you go into a restaurant, a chorus of ten or a dozen young people sing or chant the words of Mao while you eat. Loudspeakers blare out Mao's words in the public places, so that the public is barraged with

words, words, words
lies, lies, lies
— an unceasing attack

upon the mind.

In the United States, the public consciousness is not dunned with any one political orthodoxy, but it is relentlessly bombarded virtually from coast to coast by many things which do not make for godliness and peace — by throbbing tribolistic music, by devils' propaganda for indulgence and immorality and sin and drugs and revolution.

The enemy has a tremendous advantage in this because he controls, through unbelievers who are "the children of disobedience," **most of the means of access to the public consciousness.**

Jesus told us to go into all the world and to tell the good news of salvation-by-His-blood — to reach the public consciousness in every place with truth — and to occupy.

It comes down to four things: Go. Proclaim. Publish. Occupy. We must do it to the limit of our capacity, not stopping short.

As evangelical believers, we have not deployed our forces wisely. We therefore have the most urgent need for the setting of some **new priorities,** and for the taking of some **new initiatives.**

In the sharp division that exists between the evangelical and the secular in America, we have a situation in publishing, for instance, in which there are two complete and separate realms.

There is the evangelical realm, in which we have certain magazines and books and publishers such as Zondervan, Moody, Revell and so on.

Then there is the secular, or the **mass public realm,** with different publishers, different magazines, different books.

The evangelical publications for the evangelical realm are for the most part filled with the truth of the Lord. The publications in the mass public realm — newspapers and magazines that reach millions of people every day, or every week, or every month — are to an overwhelming degree filled with evil things: new excesses in fashion, new excesses in morals, new extremes in occultism and false mysticism, and, of course, much of the current vogue in disruption, violence and revolution.

So we believers reach ourselves with the truth — and I'm glad that we do — but we allow the mass public media to go the devil's way for want of a few purposeful, faith-filled Christians to occupy them, not for their personal gain, but for Christ.

It does not take a majority, or anything like it, to wield an effective influence for truth and against evil in such places. It takes a clear-sighted minority.

As Christians, charged by our Lord to proclaim and occupy, we have been segregated out of the one place where the most people can be reached the most often — the mass media. There are times when I tell my editors of a story of Christian significance. Sometimes they tell me to cover it.

To give you some idea of the extent and rapidity of the news process, it is possible for me to go out and cover such a story and to come back and sit down at my typewriter at 5 P.M. and to write a story by 6:45 P.M. that will, three hours later, begin to go out in nearly 900,000 copies.

A newspaper is usually read by several people: Father reads it, mother reads it, brother reads it, sister reads it. So those 900,000 copies reach, in a little over 12 hours, some 2 million readers.

Those copies go into every state in the nation, to high places in foreign capitals, into the White House and to most Congressmen, to hundreds of thousands of homes in a wide urban area, to most universities, to corporation offices, to a high percentage of influential and active people.

(Continued on page 8)

Saigon Babies 'Dying Like Flies'

Saigon (EP) — A mysterious killer of infants — anticlitic depression — is causing babies in Saigon to die in alarming percentages, according to medical observers.

Dr. Wayne McKinny, who spearheaded the New Life Babies Home which opened last year, said "these malnourished and premature babies die like flies. Adequate care," he said, "is not available."

The home, sponsored by World Vision International headquartered in Monrovia, Calif., attempts to give the babies a chance by providing nourishment and love.

When a baby is not fondled and loved, infant psychologists have found he begins to withdraw and loses his appetite. Often the baby will die of malnutrition. If he lives, but proper care is not given by the time he is three years old, the child will be abnormal for the rest of his life.

The dramatic ministry of World Vision's New Life Babies Home was described in a recent issue of Pacific Stars and Stripes magazine.

ALBERTA'S "SIAMESE" TWINS



In our January 31 issue we published a photograph of Siamese twin girls and we mentioned that these girls were the only surviving separated Siamese twins. Some readers in Edmonton, Alta. wrote us that this is not correct. On January 9, 1972 Siamese twin girls were very successfully separated at the University of Alberta Hospital. To prove this we now publish a picture of these girls, which picture had been taken by Mr. M. Meeuse, medical photographer at the University Hospital. We gladly put the record straight and we offer our readers in Edmonton our apologies for unknowingly not recognizing their city's accomplishments.

Violence

by LEIGHTON FORD

Have anti-war demonstrations made peace a dirty word? The eminent Quaker philosopher, Elton Trueblood, thinks so, and I feel like agreeing. While most of us will agree that the right of free speech is basic, and that many who oppose the war are deeply sincere, I reject the violence and spite of many so-called "peace" demonstrations.

Yet as Christians we must put on our own demonstrations for peace. As the Scripture says, "The wisdom that comes from heaven is . . . peace-loving and courteous. It allows discussion and is willing to yield to others."

Seldom in history have Jesus' words, "Blessers are the peacemakers" been so vital as now, as bombings, political kidnappings and hijacking affirm the twentieth century as "The Age of Violence".

Violence, like cherry pie, has always been part of the American way of life. Red men were killed and black men enslaved in the beginnings of this nation — and sometimes those who did it had Bibles in their hands.

A year ago our nation was shocked by the tragic shootings at Kent State University. Author James Michener has done a careful study of the events that led to the deaths of four students and he points out that there was blood lust and hate on both sides — youths and their parents, students and guardsmen alike. A few weeks before the shootings Jerry Rubin, radical leader of the Yippies, told a crowd of Kent students, "The first part of the Yippie program is to kill your parents."

At the same time, hatred and violence were also to the appetite of adults. After the killings some citizens would hold up four fingers and tell the students, "This time we got four of you . . . next time we'll get more." Some students at Kent State were told by their own parents that they should have been shot. Evidence if this is produced by Michener in an interview with a mother who had three sons at the university. The woman declared that "anyone who appears on the streets . . . with long hair, dirty clothes or barefoot deserves to be shot!"

Where did this blood lust, this hatred, this rage for violence come from?

Some blame it on the war in VietNam and the draft. But some of the most violent student protests have been in Japan, France and Venezuela where they had none of the American reasons to protest!

Some blame the violence on TV and, although this may be a factor, violence is no 20th century phenomenon. Neither does material prosperity deter violence, as shown by a survey taken for the National Commission on the Causes and Prevention of Violence. While poverty, ghettos, and the dehumanizing aspects of big-city life are contributing factors, the survey found that violence was more tolerated by those who were better off in education or money.

The first recorded act of violence took place in the shadow of the alter when Cain killed his brother Abel (Genesis 4:8). This was long before the advent of TV . . . or the Vietnam war. Abel's murder was the result of man's spiritual rebellion. Because man was separated from God, he hated his brother. The root of violence is to be found in our desire to blame someone else for our problems and our refusal to turn back to God.

Paul pointed out that violence doesn't have to be physical. Hatred in the heart and hateful words are also looked upon as violence by by God. As Jesus said in the Sermon on the Mount, "Whoever indulges in sinful anger is as guilty as the murderer."

Why is there violence? First, because we have rejected the just God of the Bible. The flood was God's judgment upon a violent world. We need to remember the same judgment will fall on us.

Second, we have twisted the Bible's view of man. We must understand that man is important to God. As Joe Bayly writes, "A blow struck against man is a blow struck at God. One man . . . is more important than the world of things. One human being is worth more than the whole California coastline, than all the stocks traded on Wall Street and every bit of Chicago real estate."

Third, although rehabilitation of lawbreakers is desirable and to be sought, we need to recover the Bible view that the criminal is responsible and must pay. The function of punishment is to pay for the crime.

Fourth, we have spurned the Bible's path to peace. Ephesians 2:14 says that Christ "is our peace, who has made us both one, and has broken down the dividing wall of hostility."

The ground is level at the Cross. There the black man and the white man, child and parent, town and gown may meet together. Reconciliation can occur only when each of us prays at the foot of the Cross, "God be merciful to me a sinner." Peace has to start within when I confess my own sin and find peace with God through Christ. Then I can learn to forgive as Christ forgave.

Older people must try to understand why young people (and many older) are concerned about war, pollution and racism. They should not judge the young by their music or the length of their hair. Drugs, permissive sex and violence must be opposed, but let's learn to distinguish these serious things and trivial matters of style. At the same time, young people need to listen to the old. They should recognize the concern of their elders for the valid and enduring values of honesty, clean talk and dress and sexual purity.

I am praying that God will lead the Christians of America, young and old alike, black and white together, to reject the violence and hatred of both extremes and to lead a constructive revolution of compassion and love.

Will you pray today: Let there be peace on earth, and let it begin with me?

Church Announcements

CHR. REF. CHURCH

Called

to Rehoboth, Toronto, Ont., Rev. Morris N. Greidanus, University Chaplain Toronto.

Declined

for Forest, Ont., Rev. R. G. Fisher of Brooks, Alta.

FREE CHR. REF. CHURCH

Called

to Toronto, Ont., Rev. C. Pronk of Aldergrove, B.C.

COUNCIL OF THE CHR. REF. CHURCHES IN CANADA

Council is scheduled to meet on Tuesday, April 25, 1972 at 8.00 P.M. and following day(s) in the First Christian Reformed Church of Hamilton.

All material for the agenda and reports to be duplicated must be in the hands of the Stated Clerk before March 1, 1972.

J. VanHarmelen, S.C.
R.R. #8, London, Ont.

ELDERS CONFERENCE TORONTO C.R.C.

The development of the Reformed theology during the last few decades, was the topic discussed at the meeting of the Elders Conference Classis Toronto of the Chr. Ref. Churches. Theology is, according to the speaker, Rev. Fennema, pastor at the Second Brampton church, a science subject to human failure and criticism and should therefore time and again be reviewed or reformed. Looking back into the history we find that also the reformed theology has been influenced by rationalism trying to reason everything the Lord has revealed to us in His Word. And it is this tendency that has laid the foundation of much of today's confusion in our reformed circles. The separation for instance of grace and nature, content and form, has led into the devaluation or denying of certain scientific happenings in the history of the Bible in order that the spiritual values may be secured over against the scientific development of our modern times. The bible however is not a book to be discussed scientifically. It has been written by men inspired by the Holy Spirit in order that men may come to a better understanding of his Lord. Carefully compare Scripture with Scripture, always keeping in mind the times and circumstances in which they were written. And never forget the approach: Speak Lord, your servant listens.

A most inspiring and heartwarming session.

D. Nanninga.

WHEN THE DIKES GAVE WAY (3)

By ALICE LOS

The rowboat, Ellen recalled, had been manned by a burly farmer and two hardy fishermen. They struggled through the choppy water and managed to moor alongside the house. It had been rumored that many people had sought shelter in the parsonage and therefore they decided to see if any help was needed. However, they were slightly taken aback when from every window heads came sticking out and a hundred questions were fired at them at once. Ellen couldn't help but smile a bit when she thought of this particular incident on that Sunday afternoon. By necessity, the conversation was carried on at a shouting level and nobody became any the wiser. Until Brian made himself the sole "speaker of the house". "How bad is it?" he yelled.

"We have no idea, not very good anyway!", came the reply.

And then Brian, again, prodded by anxious relatives: "How did Klaas and Leentje make out? And Arend and Marie?"

Last names were not necessary. There wasn't a soul in the whole community who went unknown.

But the men in the boat didn't know much more than the people in the house. They had spent the night on the dike which carried the main highway through the village. Their families were tucked away in the forecabins of several fishing boats in the nearby harbor. For a while the water had triumphantly covered the road, thus leaving not an inch of dry ground for miles around. Yet *this* dike had stubbornly stood its own and towards daybreak the water had grudgingly retreated.

Then several rowboats had been taken from the harbor and small groups of men had gone off into various directions to search for people in distress. The three rescuers now proposed to Brian to bring some of his older guests to the harbor area where they could be better accommodated.

It would be a perilous undertaking for the water around the house still measured at least six feet deep and the wind kept the rowboat dancing wildly some five feet below the windows of the second floor. But there was, as they all agreed, hardly any other choice. Remaining in the attic would mean cold and hunger and the threat of rising water when the tide would come in again. There was little time for deliberation and the first volunteers lined up all ready. They were to be lowered through the window with a bedsheet unler their arms, held by some strong men to keep them in position until their feet reached the boat.

Ellen still had mixed emotions when she thought of it. In spite of the tense situation it had been a somewhat comical sight and the women had felt so embarrassed to be dangling there over their rescuers, their thick black stockings, underskirts and over-the-knee bloomers unmercifully exposed. Nevertheless, they had shown quiet courage.

Twenty minutes later the men left with their first precious load. And they kept coming back, hour after hour, until at nightfall they had brought 29 persons to the relative safety of the harbor. Each time they had brought bits of news with them, gathered from the other rescuers. Also, on their trips back and forth, they had made some grim discoveries themselves. Slowly, the whole tragic story began to unfold itself . . .

The other 61 people prepared to settle down for another night in the attic. The tide came in again, but to their immense relief the water stayed considerably lower than before. The last bits of food were distributed and it became difficult to pretend not to be hungry. The lack of washroom facilities posed another dreadful problem and Ellen did not care to remember that aspect in detail.

Then, for a while, Ellen became more afraid for an all-consuming fire than she had been for the raging tempest of the night before. Some youngsters, too restless to sleep, started chasing one another around with an utter disregard for the burning oil lamps scattered here and there on the floor. But finally they seemed to have spent their nervous energy and save for the occasional cry of a baby, it became blissfully quiet. Everybody dozed off in spite of the bone-chilling cold and their uncomfortable positions. Sheer exhaustion took its merciful toll.

To be continued.

Campus Ministries

The Christian Reformed Church employs eleven campus pastors on a full-time basis. Other ministers work on college and university campuses in addition to other duties. Five campus ministers work under local auspices but receive denominational aid.

These campus ministers bridge the gap between the church and the secular campus. They hold evangelistic worship services for students. They sponsor *Geneva Forum* meetings on campus. They counsel a dozen or so individuals per week. They lead dormitory Bible studies with the help of Christian students. They distribute Christian literature. They meet students informally at coffee houses, campus cafeterias, and lounges. They conduct seminars on religious issues of the day. They serve the university and college administration with counsel, cooperation, and advice. They sometimes minister to foreign students on campus. They assist Inter Varsity chapters and other religious groups. They host retreats for students. They train Christian students for witness on campus.

The Board of Home Missions needs the help of all Christian Reformed people, both in Canada and the U.S., to keep its men "bridging". The campuses of these two nations may well be the most strategic mission field on earth in this decade. Send *your* contribution to the Board of Home Missions, 2850 Kalamazoo Ave. S.E., Grand Rapids, Michigan, 49508. Pray that the Lord of the campus will use your pastors to be the bridge for thousands of students to cross to His side.

(Public Church Service Announcement)

Holland Christian Homes Inc. (1)

Confused? No wonder, since there seem to be quite a few organizations presenting themselves to the Reformed community for support in the establishing of a home for the aged.

Praise the Lord that so many are vitally interested in the welfare and well-being of our senior members. There appears to be no doubt about the need for a home, and there is a genuine expression of concern.

Many will agree and desire to lend a helping hand in whatever way possible to build a home in the near future where the love of Christ will be evidenced by the surroundings and by those caring for the ones who have reached the even tide of their life.

In Psalms 92 we read: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age . . . They shall be fat and flourishing." The poet here compares the people, older people, to trees laden with fruit in the fall. How shall they bear that fruit? When they are planted in the House of the Lord. There where we commune with God and have fellowship with Him. Now when we are young we are planted in the House of the Lord, but no less when we grow older.

The Christian community has a responsibility over against the senior members in our churches, to see to it that they will be planted in a home which may be called "a House of the Lord." A place where they can have communion with God and fellow-believers. A place where they can hear the voice of the Good Shepherd from day to day. A place where a vision will be given them of that life, eternal life, that waits for them. A home they must have, that prepares them for the home Jesus is making ready in heaven, so that their hearts need not be troubled. They must be provided with surroundings which will make them live close to the Lord.

Let there be no doubt amongst us about the above. How we are to accomplish the goal described above and to achieve some clarification in the confusion of the various organizations clamoring for support we would attempt to explain in a following article.

For the Promotion Committee
Holland Christian Homes Inc.
Rev. J. J. Hoytema,
Mr. Jacob Van Kessel.

(To be continued)

Lost Track

People, even close friends, can lose sight of each other on this vast continent. Mrs. Grace Huitsing (nee Greetje Euwema), 7792 Cardinal Drive, Jenison, Mich., 49428, was a close friend of Kitty VandenBurgh, but they have lost track of one another. The only thing Mrs. Huitsing knows is that her friend moved to Canada, but here is where the story ends.

Miss (or Mrs.) VandenBurgh or anyone who knows her whereabouts kindly contact Mrs. Huitsing in Jenison.

'JESUS FREAKS' REMAIN IN THE NEWS

"Celebrations of Jesus" continue in many parts of the country as the story of the Jesus Revolution gradually unfolds.

In Belmont Plateau, Philadelphia, a "Mass Jesus Rally" drew 5,000 believers, many of them to tell of past experiences as hippies and addicts and to bear witness to Jesus' love.

Chicago's young evangelists were seen braving the perils of slums to carry the gospel to the streets. Three young crusaders were robbed by a gang of thieves who got away with $4.

'They did it gently," one of the trio said. "And one took 100 of our Jesus stickers to pass out to his friends."

In the Reflecting Pool near the Lincoln Memorial in Washington, D.C., young converts are baptized and the air is filled with cries of "God Power!" and "Jesus has soul!"

In New Orleans, a tattered procession wends its way down Bourbon Street, jazz trumpets blasting the air as the Jesus People demonstrate for God.

At the California State Capitol in Sacramento, 8,000 young people sing the popular, "Give Jesus a Chance."

In London, the Songwriters' Guild of Great Britain named 30-year-old Cliff Richard, recently converted and the star of a Billy Graham movie, as the year's outstanding singer.

DATA CENTRE

Till March 24	Children's Art Exhibit, Calvin College FAC 9 a.m.-9 p.m., Mon.-Sat.
March 2	P.T.A. meeting in the school auditorium of the Hamilton District Christian High School.
March 10	The Simcoe League is holding a music night called "Festival 500+". Groups and soloists will entertain by singing and playing. Proceeds to S.W.I.M. Central Peel S.S., 32 Kennedy Rd., Brampton, Ont. 8 p.m.
March 18	Second Annual Recitation Contest, Galt, Ont. Chr. Ref. Church, South St. 8 p.m.
March 24-26	Salem Marriage Improvement Conference, Hamilton, Ont.
April 1-April 30	Southwest Indian Art, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
May 1-May 27	Senior Art Majors Exhibition, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.

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TO MISS THE MESSAGE

Communication is not a new word in itself but it has received a new dimension in our time. To communicate is an art itself. It is not enough if someone knows what he has to say. He also has to know how to say it. If he does not know the "how" the results could very well be that he does not communicate at all, in spite of the knowledge he would have to share.

There are many discussions going on. To mention only two: there is a discussion about the interpretation of the Bible, and about the Word of God, and whether to speak of one Word of God or three.

We do not want to indicate that these discussions do not have their significance. In Proverbs (27:17) it is said already that "iron sharpens iron." The exchange of insights can be very profitable and the pressures of the milk produces butter.

However, there is also a danger. A worker in communication systems can be an expert on that system, he can tell you exactly how the wires have to run, where the connections have to be fixed, and how the messages are transferred. But the same expert can be completely ignorant of the messages themselves.

In the same sense we can busy ourselves in tracing how the Lord wants to communicate. We can be an expert in communications as far as the Bible is concerned, and yet we can miss the message which comes to us through that communication. For instance, we can stumble over the fact that in Matthew 20 we are told that two blind men received their sight, while in Luke 18 the same story is told only about one man. It seems that we have struck a problem about which we can argue: was there one blind man or were there two, and consequently is the Bible reliable or is it not? In doing so we are talking about the communication system but we miss the message. In this case it is totally unimportant whether there was one or two men. The message is that in giving sight to a blind person the Lord Jesus Christ displays his mission: the restoration of human life. That is what the Lord wants to tell us.

We do not have one particular person in mind while writing this. We only want to point to the danger in our discussions. There is not a thing which the Satan likes better than having us lose ourselves in arguing about these and similar things. As long as we talk about the communication system, the message escapes our attention and that is what Satan wants. He likes to keep us busy with the system in order that we should miss out on the message. If he can keep us busy with that, he has reached his goal, but in the meantime we have robbed ourselves of the message of the Lord and we have grieved the Holy Spirit.

D.F.

CANADIAN MISSIONARIES TO NIGERIA



Mr. and Mrs. Willem Termorshuizen and children

Grand Rapids—The departure of Mr. and Mrs. Willem Termorshuizen and family from Brockville, Ontario, on February 9, for missionary service in Nigeria brings to a record the number of Canadians serving with the Christian Reformed mission in that country. The addition of the Termorshuizens to the missionary team increases the Canadian contingent to eleven families and four single ladies.

The Termorshuizen family plans to spend several days in the Netherlands enroute to their new home in Takum, Beneu-Plateau State, Nigeria. Mr. Termorshuizen has accepted a posting as business administrator for Takum Christian Hospital and will serve on an integrated team of Nigerians and expatriates. The hospital serves a number of tribes living in the Benue Valley in central Nigeria, and provides compassion in the name of Christ to two thousand patients each week. During a recent three month period, twenty - three languages were heard in the hospital wards.

Mr. Termorshuizen recently left a highly responsible position with Automatic Electric of Brockville to assume missionary service. Mrs. Termorshuizen is the former Diane Kaldeway, and the new location holds special interest for her since her sister, Mary has already completed one term of service at the hospital as a registered nurse.

Of the eleven Canadian families now serving with the Christian Reformed mission in Nigeria, five hail from Ontario, three from Alberta, and three previously lived in British Columbia. Many professions are represented by these missionaries, although more are engaged in teaching than in any other single profession. Messrs. Norman Brouwer, Dick Vander Steen, Harold De Jong, Warren De Boer and Dick Seinen serve as teachers in four schools staffed by the mission and the Nigerian Christian community. The ordained ministry, medicine, building, literature and dormitory house-parents complete the roster of tasks performed by these Canadian families.

The Christian Reformed outreach in Nigeria dates back to 1920 when Miss Johanna Veenstra pioneered for Christ in an area where few white men or women ever lived. Her books and furlough appearances so stirred the Christian Reformed Church that even though Miss Veenstra died in Nigeria in 1933, her memory lived on in the conscience of the church. In 1940 the Christian Reformed Church officially assumed responsibility for missionary work in the very area once served by Miss Veenstra. Today ninety salaried missionaries and their families work together with thousands of Nigerian Christians to present the claims of Christ to the teeming valley of the Benue. Over a quarter of a million people gather in worship centres each Sunday to hear the Gospel as many thousands are added to the swiftly growing churches each year.

The interest of the Canadian churches in the Nigeria mission is an interest that is growing rapidly. As members together of the British Commonwealth, Nigeria and Canada share many common interests. Recently visas for United States citizens have been increasingly difficult to obtain, and a special plea was sent out to the Canadian churches for missionary volunteers in this utterly crucial hour in Nigeria. The Termorshuizens are the most recent candidates accepted by the Christian Reformed Board of Foreign Missions, but the expectation is strong that additional Canadian families will be appointed and sent out during the course of the year. We wish the Termorshuizens and their fellow Canadians rich blessing in their significant ministry for Christ's Kingdom in Africa.

Eugene Rubingh
Christian Reformed
Board of Foreign
Missions.

Orthodoxy and the Bible

②

(A Critique of Protestant Orthodoxy in the Light of the Bible)

by PAUL G. SCHROTENBOER

In proceeding now to consider the orthodox view of the Bible, I would like to make use of a contemporary statement on Scripture. "Scripture, the Word of God written, in instructing us of God, ourselves, and the structure of creation, is that integral and active divine word or Power by which God through his Spirit, attaches us to and enlightens us in the Truth, which is Christ." There are three elements here: (1) The Bible has a COMPREHENSIVE message: it instructs us of God, ourselves and the structure of creation; (2) it is a divine Word or POWER; (3) it enlightens us in and attaches us to the TRUTH WHICH IS CHRIST. It is comprehensive, dynamic and Christ-centered. I would like to take these three elements and then compare traditional orthodoxy with it. This does not mean of course that this statement in itself is the norm of judging orthodoxy. The Scripture is the norm. Our question, we remind ourselves, is: can we attain to a view of the Bible that is more in the spirit of the Bible? We hope that the statement we just quoted will help us on the way.

1. The Bible, a comprehensive message.

It is a common view among us that the Bible speaks about some things in the world and society and not about others. It has become a common saying: "Where the Bible speaks we will speak; where the Bible is silent we will be silent." Here are some examples taken from recent published materials.

(1) The Bible tells us about polygamy, not about racially mixed marriages.

(2) It is a book by adults and for adults. As such it provides very little direct evidence to define what sort of strategy and commitment should be developed when working evangelistically with children and young people.

(3) The Bible tells us how to teach Bible, not how to teach Latin.

(4) Scripture contains no specific models for a program of youth evangelism.

(5) The Bible does not explicitly require or forbid that a church should operate a liberal arts college. Therefore we decide it on other grounds.

(6) The Bible does not require at all times and places Christian labor unions. Therefore we decide the issues on expediency.

And so we could go on.

The claim that the Bible speaks about some things but not about others must be challenged. It is true that the Bible does not speak about all things IN THE SAME WAY. It is not a manual for morals and doctrines, or does it have an exhaustive index. It is the living Word of God who in Scripture confronts us with his law and grace in Jesus Christ.

It is necessary also to note the various ways the Bible speaks about things. It speaks comprehensively of all things, it speaks contemporaneously of all sorts of things. It speaks in a time-transcending way of the most essential things. It also records specific injunctions and gives certain illustrations. It records some events in the life of God's people but not others. It preserves some of Jesus' words but not all. In all its speaking it is culturally conditioned and at the same time it transcends culture.

In the **comprehensive** sense, we may say that there are not events or relations or things or people that the Bible does not speak about. Scripture puts all things in their context: creation, fall, deliverance in Christ. In the **specific** sense, the Bible is selective. The Bible has given us no illustration about such things as racially mixed marriages. Where it gives us illustrations, we should make thankful use of them, such as the qualifications for elders and deacons in regard to polygamy, being good fathers, and how masters should treat slaves, And about caring for family members. But whether it speaks illustratively or not, in either case we must be transformed by the renewal of our minds **so that we may know** what the will of God is.

The view that the Bible speaks about some things and not about others has led to a kind of limited agnosticism. Since the Bible does not speak specifically about this or that, therefore (in this view) we do not know for sure. Since there is no biblical norm for this activity — in distinction from other activities — we shall have to decide it on other considerations. Let me illustrate.

Some time ago a committee of educators and pastors was busy trying to devise a united church curriculum. The question arose: what does the Bible say about the nature of the church and the scope of its educational task? Some came to the conclusion that the Bible does not give any limiting theory about the church or its education. Therefore, because the Bible is silent in this particular instance, we must decide the curriculum of the church on other, i.e., non-biblical grounds. Here, said one, we must put on our educator's cap and decide what is pedagogically required. His conclusion was, with his educator's cap on his head, that the church may do whatever urgently needs doing.

Another way of getting at the difficulty we face is to point out that we have often considered the Bible in a fragmentary way. That is, we have thought that a particular passage speaks primarily to a special kind of situation. The New Testament speaks of slavery, not of capitalism. And a special text gives us — so we think — the basis for a principle. 'Thou shalt not steal' is the basis for private property. And of course, where there are no words about the particular situation we are in, and there are no texts to ground the principle we need, then we must decide the issue on non-biblical grounds.

Let me illustrate again. We have customarily taken Deuteronomy 6 which speaks about teaching God's law to children to be the basis for the principle that schools should be parent owned. It is to be questioned however whether this is a correct exegesis of the passage. I am inclined to think that this word was directed to Israel as a community of God's people. If we would draw a consequence from this for how schools should be managed today, it would argue for a school controlled, not by parents especially but by a faith community of Christian people. But this can not be stated simply by 'applying' the passage. One has to learn first what the will of God is in our modern situation. And this can be done only by seeing clearly the cultural conditions of that time and, believing that God's Word transcends culture, draw the consequences for our age, no matter how difficult it is.

Instead of viewing the Bible as a comprehensive message, a word that instructs us of God, ourselves and the structure of creation, we have all too often narrowed the Bible's scope. It has become for us largely a book for soul salvation, correct doctrine, sound morals. We have called it 'special revelation' for it alone tells us of Christ and salvation, both of them often rather narrowly conceived. We have contrasted the Bible with the revelation in creation which we call 'general revelation'. In other words, we have given the very distinct impression that the revelation in the Bible is limited to salvation but the revelation in creation speaks of everything. We have failed to see that the Bible speaks about the whole creation. It reveals to us the structural principles, tells us of the direction and the destiny, of man's place and God's rule. Therefore the Bible, too, must be called general revelation. In other words, there are no things that the Bible does not speak about. It is only a question on how the Bible speaks about all things.

We must not think that if the Bible speaks illustratively about certain inter-personal relationships, or about certain aspects in church life, that then our problem in this regard is so much simpler. When the Bible speaks of polygamy or of slavery, for instance, we cannot even then simply apply the Bible to our life today. Our misunderstanding of woman's attire at worship has been derailed for centuries because we mistook an **adaptation** of the law for the **law** itself. We will not be able to draw the true consequences from these passages unless we see what the Bible is all about and how it comes to us and the abiding norms that specific injunctions effect. We will not be able to live in accordance with its instructions unless we view them all in the frame of the Bible as **direction.** We will not understand the many thousands of words in the Bible unless we see the One Word, God-in-his-coming-to-me. We will not see it unless we see that the Bible is not just so much information and rules but Power.

2. The Bible a dynamic word.

In the history of the church there has been a great see-sawing battle between objectivism and subjectivism. These words refer in final analysis to where people find the authority of the Bible.

The objectivist says that the Bible's authority lies in its objective truths that are valid quite apart from the man who spoke them or the person who now proclaims them. God uttered them and they therefore stand inviolate. The objectivist looked upon the Bible as a collection of sacred communications, utterly unique information that can be found nowhere else. These truths, he holds, are timeless and changeless. The Bible contains truths about God **as he is in himself.** They can be understood by careful historical, exegetical analysis. If we apply the right rules of interpretation to these objective truths, then we shall know for sure what the meaning of the Bible is. The truth of the Bible is **propositional** truth: It must be understood rationally. By proper methods man can even state God's incommunicable attributes, which (mirabile dictu) have no resemblance in man.

The subjectivist says, not so. The Bible is a collection of man's most exalted opinions of God. True, the men who wrote it were inspired by the Spirit of God, but they gave their own thoughts, and of course others were inspired too. The authority of the Bible is to be found in the quality of the person who wrote it. Therefore, because Paul of Tarsus was such a religious giant, his writings must be taken seriously.

Orthodoxy has always sensed that there is a spirit at work in subjectivism that must be resisted. It has often sought to resist it by stressing an infallible Bible that contains the eternal truths of God, objectivistically conceived. It has said, at times, that the Bible is not communion but communication. Orthodoxy is much closer to objectivism than subjectivism. This is both its strength and its weakness. Because objectivism is so close to orthodoxy, we shall spend more time discussing it than criticizing subjectivism.

Neo-orthodoxy has sought to avoid the shortcomings of subjectivism by claiming a revelation that is above the opinion of man and of objectivism by stressing a personal, dynamic idea of revelation. Revelation in its view is not contained in a book, but is God's unpredictable and uncontrollable speaking to me today. Revelation cannot be caught in human concepts. God marches sovereignly up and down the pages of the Bible, calling it to life at will. We can never grasp the revelation. Exegesis takes you to the threshold of grasping it but never through the doorway.

Somehow we must get beyond the old dilemma of objectivism and subjectivism but we will not find the way of escape by going the path of neo-orthodoxy, for it undermines the trustworthy Word. It drives a wedge between God's Word and the Bible. We must try to go a better, that is, a more biblical way.

I believe that we are true to the Bible when we say that the Bible is not 'objectively' true, and that it is not 'subjectively' true, but that it is God's **law-word** to man. Law, then, must be taken in a dynamic sense, the expression of God's will for man and the creation, sovereign and effective over both object and subject.

We remember that the Bible is a form of God's confrontation of man. It is personal through and through. When the Bible speaks God speaks. And God's Word is inseparable from Him.

Subjectivism is not adequate to express the authority of the Bible because it puts the human writer between man and God. It puts the bar of truth within man. It tends to eliminate God in favor of the person who wrote and who hears.

Objectivism also puts something between God's living Word and man: a statement or proposition that exists out there, which I can somehow operate with without being immediately impinged upon by God himself. It would almost have me believe that if I got the doctrine of the Trinity straight, I have done right with the Triune God. It does not adequately guard against the error of thinking that we can comprehend the Word, put it, as it were, in our pockets. It in effect says that the Word is always accessible to us if we use the proper method of interpretation. It tends to take the qualitative mystery out of the Bible. It says that we have objective knowledge of God **as he is in himself.** It tends to be rationalistic, that is, it overemphasizes man's rational capabilities in understanding the Bible. Let me illustrate this rationalism.

In our circles rationalism sometimes takes the form of 'conclusionism'. That is, we force a logical conclusion from a particular doctrinal position. We do this in church when we say of church

(Continued on page 4)

ORTHODOXY AND THE BIBLE

(Continued from page 3)

discipline that if you apply the first step of censure you must eventually go all the way and excommunicate the sinner. And we do this in interpreting the Bible in saying that if you deny the truth of the Bible at one point, you will necessarily be driven to deny it finally at all points. And thus if you deny one part you have effectively undermined the authority of all of it. If you deny the virgin birth, you will eventually reject Christ's resurrection. Therefore it is so absolutely necessary to retain the entire spectrum of church doctrine. For a denial of one point will endanger all. It's a kind of domino theory in dogmatics: if one doctrine falls, sooner or later all will.

This is an oversimplication. Not only that, it is a symptom of objectivism. It stems from too great an emphasis upon the intellect of man and the system of doctrine we have constructed. It downgrades the power of God's Word upon man. It fails to do justice to the dynamic character of the Word of God in Scripture. There is of course something very serious in denying any truth of the Bible. This is doubly so if the denial springs from an attempt to foist our construction upon the Bible. If the rejection is the direct result of a wrong heart response, we may expect that the same heart will continue to respond wrongly, unless it is healed and changed by the Word. The late James A. Pike is a good, but tragic, case in point.

Objectivism has sometimes said that Christianity is not life but doctrine. It said this in reaction to liberalism which held that Christianity is not doctrine but life. Here we may not choose because the choice is wrongly framed. Doctrine comes before life, if we mean thereby that God's Word in Scripture is first and man's response to Scripture is second. But life comes before doctrine if by that we mean that in man's response to God he does not begin with a doctrine, but he begins to live and in that new life he formulates his doctrines. These, moreover, must not be identified with the truth of Scripture, anymore than our creeds may be identified with the Bible.

God's Word is primary. And in our response to the Word (which is secondary) both doctrine and life play an indispensable and mutually interactionary role. The Word of Power should exercise its control over both my doctrines and my life.

3. The Bible witnesses and attaches us to Christ.

Our basic criticism against objectivism is that it tends to eclipse Christ.

The classic example of objectivism and a clear indication of its inadequacy is given in the dispute between the Pharisees and Jesus. John 5 records the discussion. The Pharisees were orthodox. They accepted the Old Testament as fully authentic, a revelation of God which they held in their possession: "We have Moses and the prophets." They understood much of Scripture's message, even of its inner meaning. They knew that in Scripture they had the words of eternal life. But what did Jesus say about them? "You have never seen God's shape at any time or heard his voice and his word does not abide in you." They had the revelation, but did not know God. There was no sensing of the God-man confrontation in Jesus Christ.

The source of their fatal mistake was that they did not believe that the Scriptures testify of Jesus Christ and would not come to him in order to have life. In other words, to know the Bible as they did, to grasp much of its meaning, and to fail to relate it fully to Jesus Christ, is a *fatal* mistake. They, in ascribing to the Bible life-giving qualities and not relating it to Christ, made the Bible an idol. Therefore this objectivism is to be avoided like the plague. We must realize that in the Bible it is always with **God in Christ** with whom we have to do.

The Bible is such a powerful book because it instructs of God, the world and ourselves and it attaches us to Christ the Truth. Its attaching power takes us and remolds our understanding.

Conclusion

What we need is a renewal of orthodoxy, not a departure from it. Do not pray that God will make us unorthodox, nor let us cast aside the faith of the fathers. Pray rather that the Spirit will lead us into an understanding of the truth beyond that into which he led our fathers. Pray that he will lead us to an obedience that is more Spirit-led than that of any previous generation.

When the Bible comes alive for us then our reading of its message will take on new significance. When our preachers see that in the retelling of its message and in the re-enacting of its historical accounts they lead their people in a living encounter with God Almighty, then the pulpit will really come alive too.

METRIC CONVERSION

A change is coming which will affect the habits of a lifetime for most Canadians.

This change was initiated in January, 1970, when the Government of Canada published the White Paper on Metric Conversion in Canada.

"The conclusion that the adoption of the metric system is ultimately inevitable and desirable means Canada will join some 110 countries now classified as metric-using," according to Dr. J. C. Woodward, Assistant Deputy Minister (Research) of Canada Agriculture.

"The system was first adopted in 18th Century France and has gained steady acceptance as the international system of measurement. Britain is now halfway through a 10-year conversion program," Dr. Woodward said.

Australia, New Zealand and the United States are considering a wholesale switch to the metric system.

The most obvious advantage of the metric system is its decimal nature.

Conversion to larger or smaller units involves only multiplication or division by units of 10.

How will the conversion come about?

It's already started in some areas.

The Preparatory Commission for Metric Conversion was established by Order-in-Council on January 16, 1970. This commission will initiate, coordinate and undertake investigations, surveys and studies relating to the implications of conversion in various sectors of the Canadian economy.

S. M. Gossage, formerly vice-president of Canadian Pacific, was appointed chairman of the commission in July, 1971.

Also, in 1970, a bill was enacted establishing the Standards Council of Canada.

This council is responsible for promoting and coordinating voluntary standardization in Canada as well as Canadian participation in international voluntary standardization organizations.

It will work with such agencies as the Canadian Standards Association and the Canadian Government Specifications Board.

Jean-Claude Lessard, formerly president of Quebec Hydro, was appointed president of the council last November. In mid-June, 55 appointments were announced to the council from all walks of life.

The Canada Department of Consumer and Corporate Affairs has made a study of metrication and has taken legislative action.

Household products under the Hazardous Products Act must now be labelled in metric and inch-pound units.

The new Consumer Packaging and Labelling Act requires that retail packages carry quantity statements in both metric and inch-pound units.

"Canada Agriculture was involved in preparatory work for the White Paper on Metric Conversion," Dr. Woodward said.

"CDA officials are in close contact with their counterparts in Britain where conversion is in progress and also the U.S. where a study of the merits and problems of converting from inch-pound to metric units is under way.

"The Canadian Agricultural Services Coordinating Committee (CASCC) agrees that conversion to metric units is in the long-term best interests of agriculture and that conversion should be coordinated with action in the U.S.

"The committee encourages the use of metric units with the view to easing conversion, particularly in rural areas."

Many research scientists are already using metric measurement in their work and in their published scientific papers.

We are also using it now in our export trade in wheat and other commodities.

Beginning in January of this year, all publications in Canada Agriculture's numbered series will include a conversion chart.

Pastoral Counselling

SELF-PITY

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I have before me a letter from one of our readers who asked me to talk about self-pity especially feeling sorry for yourself in the more mature years of life, since both the husband and the wife are around sixty years of age. This mother speaks in rather harsh terms about her husband when she says that for the past five or six years he has been wallowing in self-pity. She can't possibly understand it, why this should be the case; and she wonders what she can be doing about it. Now self-pity is one of the worst mental habits a person can form. It reveals the weakening of character. In it we tend to make excuses for all of our faults, or possibly we blame someone else. It's a very common fault; in fact I think all of us indulge in a bit of self-pity at times. A man loses his temper and he says something that he really ought not to say and then says, "Well, after all, I have been working awfully hard and I don't feel as good as I ought to." A person misses an appointment and he will say, "Well, after all, I've got so much work to do I could hardly make it in time." The fact is that when people come with these kind of excuses and then show that they are definitely feeling sorry for themselves, it's a little hard to put up with them. When I counsel with a person who has such a martyr's complex, they will ask me, "Did you ever go through anything like this?" And when I admit that I haven't, they will smile with a knowing smile that tells me that I really don't know what I'm talking about, because I couldn't possibly understand the tremendous load that they are carrying. Usually the self-styled martyrs will give the impression that they're bearing their cross with patience and fortitude. But every gesture, the expression of their face, shows that they are dissatisfied with their whole lot in life. I sometimes wonder what happens when two people who both feel sorry for themselves are married. I kind of get the impression that there is a little bit of this in the letter that I have before me.

Now what is this matter of self-pity? Self-pity is actually a form of feeling inferior. Usually a person feels this way when he has a physical handicap. A lot of people after they've had a heart attack begin to feel sorry for themselves. There are parents in homes, for example, who will say to their children, "Now be careful; don't make too much noise because you know I have a weak heart," or, "I have some other problem." This is, of course, merely making the most out of the sicknesses and the difficulties that we have. There are also those who feel inferior even though they have every right to feel otherwise, because of the fact that a person who feels inferior is not necessarily inferior. A person who comes to the point that he thinks that he is inferior to other people, if he will begin to analyze things a bit more carefully would find that older people are inferior to him also in certain ways. And it's often the things that he considers to be so important in which he feels inferior to his neighbor or to his brother or to his brother-in-law, while in other areas of life he may be very superior. Nobody is completely inferior, and when people begin to feel this way it's because they are beginning to feel sorry for themselves. Then, too, the person who feels sorry for himself, usually strikes out in rather an angry way at others. A man says, "I work like a dog for my boss but he never shows any appreciation. You should see the small pay check that he gives me." Or, a wife says, "I work my fingers to the bone for my husband but do you think he ever shows me any appreciation?" Or, "I have slaved for my children for years and now they very seldom come to visit us." Now, the trouble with a martyr's complex is that they are basically selfish people. They think in terms of themself and not in terms of others. They are also undisciplined people. They allow their own feelings to take over, instead of looking at others, instead of comparing themself to those who are not as well off as they are. They are always comparing themself to somebody who is better off than they are. For that reason, of course, they always come out second best, and this makes it very difficult to live with this kind of person.

What, then is this matter about of self-pity in the more mature years of life? I get the feeling that a lot of men and women when they reach this period of life which is commonly described as "the change of life" or the "involution" period of life or whatever you want to call it, I get the impression that a lot of these difficulties that people have are of an emotional nature rather than of a physical nature. When a man passes his fifty-fifth birthday he says, "I think I'm over the hill." Whe know that by that time we have passed the best years of our life. We may not be able to play ball with the grandchildren. We may not be able to run as fast as we formerly did; or to travel six hundred and fifty miles a day. But at the same time this does not mean that there are not compensations for that period of life in which we can find enjoyment and satisfaction. For when a person reaches that stage of life and then says, "I can't really accomplish any more what I used to." he is making a sad mistake. There are many people who have really begun to produce when they were that age in life. There are people who have discovered that they have things that they thought they could not do before that they can now do because they are more mature, more skilled, and they are better able to focus on these things because they don't have all the disturbances of little children around the house or have to work for a large family. For that reason whenever a person begins to feel sorry for himself because he has reached the age of fifty-five or sixty, somebody ought to get a hold of him and give him a good talking to, and show him how many people have really made their greatest contribution in life after that period of life. In fact, I can mention a number of people who have made great contributions after they are sixty-five years of age, when they have been forced to retire from their regular work, and have taken up other things to do.

No, we needn't feel sorry for ourselves when we have passed the middle stage of life and moved into the final stages of our active life, because there are compensations there, and there are satisfactions there, if we only quit feeling sorry for ourself and start looking for them. In the case of this couple it seems as though the husband is very much dissatisfied with the way things are going in his home. He feels that this marriage has never been exactly what it ought to be; he is not getting the enjoyment out of it that he should, and so he sits back and he says, "poor me," and he becomes sort of a martyr. After all, isn't it possible to work together at that stage of life and to make those years of life even more enjoyable than the earlies ages of life? I've passed that stage in life and I feel that today I can be just as productive as in days gone by, even though I can't work as many hours a day or I cannot move quite as fast as I formerly could. And for this reason I feel little sympathy for those who take the attitude that they have gone over the hill and for that reason they can no longer function as adequately as they should. Learn to accept the fact that there are certain limitations that are put upon us when we reach the more mature stage in life but that there are other compensations that take the place of them. What rich experiences we can have together, husband and wife, if in a relationship of love we work together towards common goals and toward common ideals. I believe that the advice that I would give to this mother is to try to find certain projects that they could work at together, so that they can feel that there is a bond of oneness. Naturally, in that stage of life there are other things that have to compensate for the things that they had when the children were at home or when they were still young and active in their daily work.

Learn to find rewards at every stage of life. We must remember that each stage of life is a preparation for the next. When we are in our active working years, our child-getting age, we ought to be preparing for the next stage when we can begin to coast just a little bit more. During those years from fifty-five to sixty-five we should be getting ready for retirement and then, of course, the latter years of life are the preparation for its close and I surely wouldn't want to reach the sunset of life feeling sorry for myself; because this would be beneath the dignity of a child of God,

OUR THOUGHT FOR TODAY: Is there anything more wonderful than to have a friend, a real friend? Such a friend will be true to us when we are prosperous but also when we have reserves. But remember above all that God is this kind of friend to us also, who will be with us during the sunshine as well as in the shadows; in the valleys as well as on the mountaintops, and He will even walk with us the last mile of the road.

"WEEN NIET OVER ONS"

Het lot van de Christenen in de communistische landen gaat velen ter harte. En dat is goed. Er wordt de laatste tijd al meer en meer bekend wat de mensen achter de ijzeren en bamboe gordijnen moeten verduren, omdat zij uiting geven aan hun liefde voor God. Ondanks alle literatuur die er wordt verspreid is het toch voor de meesten van ons moeilijk zich een voorstelling van de spanningen, die deze Christenen verduren, te maken. Degenen, die de bezettingstijd in Nederland hebben meegemaakt, weten wel wat het is in angst te zitten voor een onverwachte klop op de deur. Maar de bezetting heeft slechts vijf jaar geduurd, al leek het soms veel langer. De angst en de spanning in de communistische landen echter duurt nu al veel langer en er zijn geen tekenen die er op wijzen dat de druk spoedig zal worden verlicht.

Natuurlijk weten de christenen in de communistische landen wel, dat hun broeders en zusters in de vrije wereld voor hen bidden. Er is nog steeds genoeg contact tussen West en Oost om hen daarvan op de hoogte te houden. Het is echter opvallend hoe zij daarop reageren.

Onlangs is een predikant teruggekeerd van een korte reis naar Roemenië. Hij was daar zes dagen geweest om bijbels en christelijke literatuur te bezorgen. Illegaal natuurlijk, want bijbels en christelijke literatuur zijn contrabande in Roemenië. Deze korte tijd had hem niettemin gelegenhàid gegeven het leven in Oost-Europa iets meer van nabij mee te maken en hij kwam tot de conclusie dat de gemoederen in die oost-europese landen meer ontvankelijk zijn voor het evangelie dan de gemoederen van de mensen in het materialistische westen. In het oosten beschouwt men de westerse beschaving met een zeker medelijden. "Weent niet over ons en over onze kinderen," zei hem een Roemeens christen, "maar ween over uw eigen kinderen, die het goddeloos materialisme aanvaarden en intussen hun geloof verliezen."

De betreffende predikant merkte tevens op, dat het z.g. "drug problem", zoals men dit op dit continent kent en ook in Frankrijk en West-Duitsland, in Oost-Europa onbekend is.

De verdrukking in de communistische landen, waar geen goed woord van te zeggen valt, werkt aan één kant heilzaam. De christenen in deze landen weten wat het is verdrukt te worden en deze verdrukking is vaak heel moeilijk te dragen. Wanneer zij echter naar onze kant zien, dan weten zij nog niet direct of zij met ons plaats verwisselen willen. Hun verdrukking, hoe moeilijk somtijds ook, brengt hen dichter bij God en hun landgenoten zijn meer ontvankelijk voor de boodschap van God dan in het veelgeroemde vrije Westen.

Dit betekent natuurlijk niet dat wij dan maar ophouden moeten voor hen te bidden. Maar het betekent wel, dat wij terwijl we voor hen bidden, niet blind moeten zijn of worden voor de grote gevaren, die ons in onze vrijheid bedreigen.

D.F.

Canada zorgt voor haar mensen:

Werkloosheidsverzekering

(Canadian Scene) — Canadezen worden tegen werkloosheid verzekerd via de Unemployment Insurance. De premies die door de werknemers en werkgevers worden betaald, worden na aanvulling door de Regering, gestort in een fonds, hetwelk dan wordt gebruikt voor betalingen aan hen die hun betrekking verliezen en die aan bepaalde vereisten voldoen. De premie die betaald dient te worden, wordt van het loon afgehouden en door de werkgever naar de Unemployment Insurance Commission gestuurd.

UITKERINGEN

De premie die U dient te betalen hangt of van wat U verdient. Het bedrag dat U tijdens werkloosheid ontvangt en de lengte van de periode van deze uitbetalingen hangen weer af van de premie die U betaald hebt en het aantal jaren dat U deze premie hebt bijgedragen. Het minimum dat U ontvangt is $20 per week en er is een maximum van $100 per week. Om voor uitkeringen in aanmerking te komen moet U gedurende tenminste acht achtereenvolgende weken gewerkt hebben en de maximum uitkeringsperiode is 51 weken.

WIE KAN AANSPRAAK MAKEN?

Arbeiders die werkloos zijn wegens gebrek aan werk, ziekte of moederschap en die in voldoende mate aan het fonds hebben bijgedragen, hebben recht op een uitkering.

Als U tussen Uw 65ste en 70ste verjaardag met pensioen gaat, dan ontvangt U een bedrag-ineens, dat afhangt van het totale bedrag dat U tijdens Uw leven aan premie hebt bijgedragen. Dit is bedoeld om U over de moeilijke periode heen te helpen tot U Uw pensioen ontvangt.

Als U Uw betrekking zelf opzegt, of als U ontslagen wordt om andere redenen dan gebrek aan werk, dan is er een kans dat U geen recht hebt op uitkeringen. U kunt dan een verzoek indienen, hetgeen dan wordt bestudeerd. Als U geld ontvangt uit de Ongevallen Wet dan hebt U geen recht op een werkloosheidsuitkering. Ontvangt U echter slechts een gedeeltelijke vergoeding uit de Ongevallenwet, dan kunt U aanspraak maken op een aanvullende uitkering door de werkloosheidsverzekering.

HOE U EEN AANVRAAG MOET INDIENEN

Als U ontslagen wordt dan dient U Uw werkgever om een "Employee's Contribution Record" te vragen. Na 2 januari 1972 wordt dit een "Separation Certificate" genoemd, maar hoe men het ook noemt, het is een waardevol document, want het bewijst Uw recht op bijstand. Bewaar het dan ook zorgvuldig, want U hebt het nodig als U een aanvraag tot uitkering indient.

Dit document toont aan hoeveel U hebt bijgedragen. Als U naar een andere betrekking gaat dient U het aan Uw nieuwe werkgever te geven.

Als U zonder werk raakt, vraag dan om een "Claimant's Kit" op een van de kantoren van Canada Manpower Centre, het postkantoor, of schrijf naar een kantoor van de Unemployment Insurance Commission met het verzoek U er een toe te sturen. (U hoeft er niet persoonlijk heen te gaan.) Vul deze "Application for Benefit" zorgvuldig in en zorg er vooral voor dat Uw naam, adres, telefoonnummer (als U telefoon hebt) en Social Insurance Nummer duidelijk geschreven worden. Het kan tot vele weken vertraging leiden als U dat niet doet.

Als U daarmee klaar bent, stuur dan dit aanvraagformulier en Uw Separation Certificate onmiddellijk in. Intussen bent U verplicht om werk waarvoor U geschikt bent te aanvaarden als men U een betrekking aanbiedt, U moet twee weken wachten op een uitkering en over die eerste twee weken wordt geen uitkering beschikbaar gesteld,

Als er besloten wordt U geen uitkering te geven, dan wordt U verteld waarom dat zo is en U kunt in beroep gaan tegen dit besluit als U meent dat men U onrechtvaardig behandelt,

Als alles echter in orde is en als U een voldoende aantal weken gewerkt hebt om voor uitkering in aanmerking te komen, dan ontvangt U binnen ongeveer twee weken een "computation notice", waarin U wordt verteld hoeveel U per week zult ontvangen en de lengte van de periode gedurende welke men U deze uitkeringen zal sturen, Omstreeks dezelfde tijd ontvangt U ook een "Claimant's Report". Dit rapport moet U onmiddellijk invullen en een van de dingen die men vraagt is dat U aangeeft hoeveel geld U hebt verdiend sinds U Uw betrekking hebt verlaten.

Als U Uw eerste cheque niet binnen een week hebt ontvangen nadat U Uw "Claimant's Report" hebt ingestuurd, neem dan contact op met het kantoor van de Unemployment Insurance Commission. Als U schrijft, vergeet dan niet Uw Social Insurance nummer te vermelden. En vanzelfsprekend ook Uw naam, adres en telefoonnummer.

Vergeet niet dat deze uitkeringen belastbaar zijn en dat er inkomstenbelasting afgetrokken wordt van de cheque die U ontvangt.

In juni 1971 zijn er twee nieuwe boekjes uitgegeven, n.l. "A Right of Canadians" en "A Guide to New Employment Insurance Information for Employees". Deze boekjes zijn zowel in het Engels als in het Frans beschikbaar. Hierin wordt duidelijk uiteengezet, hoe men te werk moet gaan als men zonder werk raakt en in aanmerking wenst te komen voor bijstand. U kunt de boekjes verkrijgen op de kantoren van de Unemployment Insurance Commission.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Beelden van en uit NEDERLAND



•

Werken en Wonen

"Het beste plekje ter wereld om grote fabrieken te bouwen, is de omgeving van Rotterdam. Het is ook de mooiste plaats om te wonen."

Niet iedereen zal bereid zijn dit de voorzitter van de Rotterdamse Kamer van Koophandel, Mr. W. H. Fockema Andreae, na te zeggen.

Wonen aan het water, zegt deze rasechte Rotterdammer, dat is het mooiste. Anderen hebben er geen oog voor. Hoeveel klachten zijn er niet geweest over de luchtvervuiling rondom Rotterdam, hoeveel verzet is er niet tegen vestigingen (o.a. Hoogovens) op de Maasvlakte met het oog op wat men noemt de leefbaarheid. Er zijn zelfs illusionisten, die de groei van de economie maar een tijdje willen stoppen, want milieu en recreatie zijn zo geweldig belangrijk. De onheilsprofeten zijn legio in onze tijd. Overbevolking, dreigend voedseltekort, bodem- en watervergiftiging en nu ook al in de toekomst (over honderd jaar!) een tekort aan drinkwater.

Je wordt er soms naar van, al dat geklaag en elkaar napraten, terwijl de mensen, vergeleken bij vroeger, in weelde leven. Een van de eisen van de socialistische Industriebond in het metaalconflict was een vakantietoeslag van f 1200 per jaar voor de gewone handarbeiders van de scheepswerven en machinefabrieken. Tot driemaal toe volgde van deze vakbond een keihard nee om tot overeenstemming te komen inzake de afsluitingvan een collectief arbeidscontract, hoewel de verschillen miniem waren. De christelijke bonden waren tot overeenstemming gekomen met de werkgevers, maar ondanks een stakingsverbod van de onafhankelijke rechter, vinden in Amsterdam en Rotterdam z.g. wilde stakingen plaats, die het bedrijfsleven ontwrichten.

De bemiddelingscommissie onder leiding van prof. Albeda (vroeger secretaris van het Christelijk Nationaal Vakverbond) kwam met verdergaande voorstellen, o.m. een vakantietoeslag tot een minimum van 1074 gulden en aanpassing van de lonen aan de prijsstijging.

Het bleef nee bij de moderne vakbeweging. De voorzitter van deze Bond meent reeds van een opleving in de economie te kunnen spreken, door deskundigen als prof. Pen ontkent, en hij wil dus het onderste uit de kan. Prestigekwestie en vooral zelfhandhaving tegenover communistische agitators. Het lijkt er op, dat we een periode van onrust in het bedrijfsleven tegemoet gaan.

Het gevaar dreigt nu, dat de giganten onder de bedrijven, als Rijnschelde-Verolme, eigen c.a.o.'s met de ondernemingsraden van hun personeel gaan afsluiten, waarbij de eisen wel worden ingewilligd. Het hek is dan voor de organisatie van werkgevers van de dam en de socialistische haan kan koning kraaien.

De Regering heeft met het oog op de toenemende werkloosheid, in 't bijzonder in het Noorden van het land, een nota over de werkgelegenheid aan de Tweede Kamer aangeboden. Bedoeld is aan twaalfduizend arbeiders door deze extra maatregelen werk te verschaffen. Ze houden o.m. in: verlaging per 1 juli a.s. van de "wiebeltax" — een soort conjuncturele percentage-gewijze belasting — 185 miljoen extra voor de woningbouw voor het Noorden, verruiming van het toewijzingsbeleid voor bedrijfsgebouwen in het westen van het land en subsidiering van de opleiding van jonge arbeiders door en in het bedrijfsleven. Bovendien was al een kleine 200 miljoen uitgetrokken voor het Noorden voor aanvullende werken. De eerste reactie van de kant van de vakbeweging is er een van teleurstelling. Ten minste 500 miljoen wenst men. Maar het Kabinet begon haar program met vooral twee kardinale punten: verruiming van de werkgelegenheid èn bestrijding van de inflatie. Van dit laatste komt natuurlijk niets terecht als men doorgaat met steeds hogere lonen te eisen en collectieve voorzieningen die inflatoir moeten worden gefinancierd. In de Tweede Kamer de volgende week (22-24 februari) worden de mouwen opgerold.

Een heel ander onderwerp, door de Kroon beslist, maar waar de Kamer wel over mag praten is, gratie voor de "drie van Breda". Dit zijn drie Duitse oorlogsmisdadigers, die de kogel verdiend hadden maar nu 27 jaar in de cel zitten. Minister Van Aft wil ze in Duitsland laten sterven.

Tot de onheilsprofeten behoren ook de demografen. Wat ons niet te wachten staat gezien de dreigende overbevolking, is met geen pen te beschrijven. Canada heeft er voorshands nog geen last van, maar Nederland dan wel. Hoewel de voorspellingen van een paar jaar terug zijn achterhaald. Het Nederlandse geboorttcijfer is tot een dieptepunt gedaald (17.3 per duizend) en het sterftecijfer (8.4) klimt. Van 20 miljoen inwoners in het jaar 2000 is al geen sprake meer. Hoogstens 16 à 17 miljoen. Zelfs dr. S. Mansholt (de nieuwe Marx!) heeft zich ook al op dit punt laten horen: twee kinderen per gezin is eigenlijk al te veel!

Wat ik jammer vindt is dat Christen-deskundigen luidruchtig meezingen in het valse koor.

Wereldwijd gezien bestaat het probleem. De gekleurde volken trokken zich evenwel geen snars van de blanke wijsheden aan en de blanke volken verouderen en spelen met hun levenskracht. Ik ben blij nog tot een kerk te behoren waarin bijna elke zondag jonge kinderen gedoopt worden.

Cn.

Geef Uw
ADRESVERANDERING
steeds tijdig op
aan de
Administratie van
CALVINIST-CONTACT
Vergeet vooral niet uw oud adres te vermelden!

Wylde Winter

De stoarmhynders fjouwerje wer my har haed
De forlittene leechlannen oer.
Hja blaze it dwarreljende wol fan har paed
Oer maisstoppel, miede en moer.

De moannen towaeit en de sturten yn't wyld
Gean se jachtjend de wenten bylans,
Dan my rusjend geweld oer it neakene fjild
Of wjerhalden yn stegerjende douns.

Sa yn byjende gong en bisieling forboun,
Stouwt de kavalkade dryst oer it lân.
De hoefbledden taeste mar amper de groun
En hja swichtje foar sompe noch sân.

Op syn soepele hynst en yn winterwyt klaeit
Riid de Noarman—in held fan birie—
En hwarsanne de rit wurd de fjilden besaeit
My in tekken fan glinsterjend snie.

Oer dun en by delling del wielje se wei
My in warrelloft ticht om har ta.
De wrald hat in wytwaeide útsjoch tonei
Mits in iiskalde kjeld fan komsa.

Fan de middei om of en ta ier yn de moarn
Giet de skymrit foarby mar op't lêst
Leit de wylde parade—oanein en forstoarn—
Foar't earst under it snietek to rêst.

Dewey Westra, 1966.

VAN DOMINEES EN GEMEENTEN

(17)

door JOHN DE HAAS

"Amerikaansgezinde" Afgescheidenen

Op 5 april 1847 nam hij te Goes afscheid, om zich 8 april te Rotterdam in te schepen. Deze reis is met vele ontberingen gepaard gegaan, en na een verblijf van zes weken op het schip kwam men eindelijk in New York aan. Het was gedurende deze reis, dat de kapitein, een ander Hollands schip ontmoetend, en naar zijn lading gevraagd zijnde, ten antwoord gaf: "Valse munt, in Nederland niet meer gangbaar!"

Van der Meulen heeft ook zijn deel gehad in de moeilijkheden en ontberingen aan het ontginnen van het land en het opbouwen van een stad verbonden. Maar evenals de andere voortrekkers heeft ook hij getoond, de rechte man op de rechte plaats te zijn.

Dat vertrekken naar Noord-Amerika betekende toen nog wel iets anders dan in onze dagen. Wij stappen in het vliegtuig en zijn acht of tien uren later op de plaats van bestemming. Doch toen was het een afscheid voor het leven. En men wist dat ook maar al te goed. Voor de mensen uit Gelderland was Arnhem meestal het vertrekpunt. Daar woonde immers Ds. Brummelkamp, die de emigranten steeds met raad en daad bijstond en de zaak van kolonisatie naar Amerika ook financieel heeft gesteund. Diens zoon en naamgenoot heeft een levensbeschrijving van zijn vader het licht gegeven en daarin ook verhaald hoe dit afscheid vaak plaats vond. Hij beschrijft het als volgt: "Elke Vrijdag ontving hij op bepaalde uren de velen die hem over Amerika wilden spreken en telkens gingen gansche gezelschappen van vijftig, zestig personen over Arnhem als laatste pleisterplaats, meest uit de Geldersche Achterhoek en uit Overijsel, per stoomboot naar Rotterdam om daar scheep te gaan naar Amerika. Te Arnhem nam men afscheid van elkaar; en op het kinderlijk gemoed, dat dit bijwoonde, liet dit een verheven-plechtige indruk na. In de grote kamer van het huis op de wal werden de reizigers, mannen, vrouwen en kinderen ontvangen. Woorden uit het hart, roerende betuigingen van dank voor de betoonde hulp, van eenheid in het geloof waarvoor men samengestreden en geleden had, wisselden elkander af. Dan werden psalmen als 91, 121 en 123 gelezen en gezongen. Mijn vader als de jarenlang geliefde raadsman ging voor, maar ook anderen spraken en baden. Alles riep levendig 't aandoenlijk afscheid van Paulus te Milete voor de geest. Nogmaals hief men dan een zegewensch als Psalm 134 aan; en eindelijk knielden allen voor een laatste, roerend gebed. Een gebed voor die welhaast op de groote wateren zouden zwerven, waartegen men toen veel meer opzag dan thans, een gebed voor wie achterbleven, in den verlaten toestand waarin het verlies van zoovele vrienden en bekenden hen bracht. Niet zelden was het dan in letterlijken zin evenals bij Paulus, dat het een groot geween werd van allen, bij de gedachte, dat zij elkanders aangezicht op aarde niet meer zouden zien. En in optocht over den stadswal begeleidde men eindelijk de vertrekkenden naar de afvaartplaats der stoomboot, onder een laatst, een allerlaatst vaarwel".

Toen Ds. van der Meulen van zijn gemeente te Goes afscheid nam, was aller gedachte, dat het een afscheid voorgoed was. Dat kwam ook uit in zijn afscheidspreek, waarvoor hij als tekst had genomen Hand. 20:25-27, waarin onder meer deze woorden voorkomen: "Ik weet, dat gij mijn aangezicht niet meer zien zult". En zo is hij vertrokken, na hartroerend afscheid te hebben genomen. Doch ruim twintig jaren later, in 1869, vergaderde de Algemene Synode der Chr. Afgesch. Geref. Kerk te Middelburg en werd Van der Meulen door de Classis Holland van de Dutch Reformed Church daarheen afgevaardigd. Zo kwam hij weer in Zeeland en trad hij op uitnodiging van de kerkeraad weer in zijn oude gemeente Goes op zodat zij zijn aangezicht toch weer te zien kregen! Hij redde zich echter uit de moeilijkheid door te prediken over Job 8:9: "Want zij zijn van gisteren en weten niet!"

Het valt te betreuren, dat de Afgescheidenen, nadat zij in Amerika waren aangekomen, in twee delen zijn uiteengegaan. We zullen hier niet gaan bespreken hoe dit is gekomen; men kan dit in verschillende boeken lezen. Het jaar 1857 was het geboortejaar van de Ware Hollandse Gereformeerde Kerk, die zich toen losmaakte van de Dutch Reformed Church; later nam deze Kerk de naam aan van Christian Reformed Church, die ze vandaag nog draagt.

De eerste classis van deze Kerken werd in mei 1857 gehouden en deze richtte tot de Algemene Synode van de Chr. Afgesch. Ger. Kerk in Nederland, die in juni van dat jaar te Leiden bijeenkwam, het verzoek om te verenigen. De Synode nam dit schrijven voor kennisgeving aan, "dewijl de berigten uit Amerika tegen elkander strijden, en zij daarom de vermelde afscheiding noch goed-, noch afkeuren kan, en hun dus raden, om voorzigtig en naar Gods Woord te handelen".

De eerste jaren is de verhouding tussen beide Kerken nogal koel gebleven, mede doordat in die jaren verscheidene predikanten uit Nederland een beroep aannamen naar een gemeente van de Dutch Reformed Church. Het was zelfs zo dat toen in 1868 twee leraars de predikanten S. Baron in F. Hulst, van de Chr. Afg. Ger. Kerk een beroep aanvaardden naar de Ware Holl. Ger. Kerk, zij bevreesd waren, dat hun classes hun niet de vereiste attesten zouden willen medegeven. Langzaamaan is dit beter geworden, in latere jaren kregen de Chr. Geref. predikanten in Nederland soms tegelijkertijd een beroep van een Dutch Ref. en van een Ware Holl. Ger. Kerk. Dan hadden ze nog keus. En gaandeweg sloeg de balans over naar de kant van de laatste en zo is het gebleven tot vandaag toe.

Zo hebben de Nederlandse Afgescheidenen mogen bijdragen tot de opbouw van het Gereformeerd kerkelijk leven in Amerika. Zo is het wonder der 19e eeuw in Nederland ook uitgebreid geworden tot dit continent en zo heeft de Here de "Amerikaansgezindheid" van een aantal Afgescheidenen willen gebruiken om Zijn Kerk hier te verrijken.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(29)

Waerom praat je tegen dat dienk? vraagt Fransje hem. Daar moeten ze allen om lachen. De Visser zegt: Dat is een telefoon, Fransje. Een man op 't dorp ei tegen me apraet deur dat dienk en ik ae tegen um epraet deur dat are dienk. Dat gaat echter Fransje's bevatting te boven en ongelovig kijkt hij De Visser aan. Maar uit beleefdheid zegt hij verder niets.

Dan zegt De Visser dat hij even naar 't dorp moet om een boodschap te gaan doen. In de gang zegt hij tegen Leentje dat ze Fransje zolang bezig moeten houden tot hij terug komt. Hij zal op het postkantoor opbellen en dan moeten ze Fransje tegen hem laten praten. Dan krijgt hij zijn fiets uit de schuur achter het huis en vertrekt.

Fransje heeft genoeg van het grote platenboek. Maar Leentje gaat naar een kast in de hoek van de kamer en komt terug met een prentenboek en een doosje kleurtjes. Ier, zegt ze, gae mae een steutje kleuren.

Fransje kijkt met gretige ogen naar al die schatten. Hij bladert een poosje door het boek en keert dan terug naar de eerste bladzijde. Daarop staat een grote haan, enige kippen, en een aantal kuikentjes afgebeeld. Maar die hebben allemaal lege lichamen die met kleuren opgevuld moeten worden. Hij is zo verdiept in zijn werk, dat als de telefoon weer rinkelt, hij opnieuw schrikt en denkt dat er een wekker afloopt. Maar dan herinnert hij het zich en roept: Dae lopt dat dienk awee of!

De vrouwen lachen om dat gezegde, maar Leentje, die nu het zwarte ding van de haak neemt en "hallo" zegt, roept Fransje bij zich. Ier, zegt ze, dat is Vader. Die wil tegen joe praten. Ze houdt het instrument tegen zijn oor en beurt hem op zodat zijn mond vlak bij den hoorn is. Een stem knarst in zijn oor: Ah, die Fransje! Weet je wien a'k bin? Fransje verstaat de woorden, maar herkent de stem niet en dus schudt hij zijn hoofd. Ik bin Kees de Visser, kraakt de stem weer. En wien bin jie ok awee? Ditmaal moet Fransje spreken en bedremmeld zegt hij: Fransje Weststraete.

En van wien bin jie een jonksje?

Van m'n vader en moeder.

Zie je noe wè da-je tegen mekaren praten kan deur een telefoon?

Weer knikt Fransje, zonder iets te zeggen. Dakent kom ik wee terug oor. Dag Fransje, toet bedièmend dan.

Dag, zegt Fransje zwakjes. Leentje laat hem zakken en hangt het ding weer op.

Jie bin zô es een groate jongen! Jie kan à deur een telefoon praten, prijst ze. Fransje krijgt er een kleur van. Wat zullen ze thuis daar wel van zeggen!

Even later gaat de deur open, maar het is niet Kees de Visser die binnenkomt. Het zijn een man en een vrouw en een jongetje dat ongeveer even groot als Fransje is. De drie bezoekers geven de vrouwen een hand, en de man zegt tegen Fransje: Zoa, kammeraad. Van wie bin jie een jonksje?

Hij blijkt een broer van de vrouwe te zijn. Het jongetje moet dus moeie tegen haar zeggen, maar hij noemt haar tante Janna en daaruit, en op grond van de mooie kleren die de bezoekers dragen, besluit Fransje dat het voorname mensen zijn. In Fransje's kring zouden ze eenvoudig Moejanna zeggen.

De kleine jongen komt naar Fransje toe om te kijken wat die aan het doen is.

Oe iėt jie? vraagt hij botweg.

Fransje. En oe iėt jie?

Ik iėte Jan Blok. En wat is joe achternaem?

Fransje vertelt hem zijn achternaam.

Weldra zijn ze de beste vrienden. Jan Blok vertelt dat hij op een boerderij woont achter de spoorbaan. Hij zegt dat Fransje eens met hem moet komen spelen. Dan valt hij zijn moeder, die met de andere vrouwen in een druk gesprek gewikkeld is, in de rede en vraagt: Moeder, mag Fransje agauw es bie me op doeve kommen spelen?

Ja, van 't voorjaer wè es, oor, at 'n bitje moaier weer wordt. 't Is noe nog een vee te groate slikboel op doeve.

Jan is blijkbaar geen vreemdeling in dit huis. Hij neemt Fransje mee naar dezelfde kast in de hoek waar het kleurboek uit gekomen is, en haalt er allerlei rommel uit waar hij hoogst vertrouwd mee blijkt te zijn Hij vertelt tegen Fransje dat dit zijn speelgoed is als hij bij tante Janna op bezoek komt. De twee jongens zijn zo in hun spel verdiept dat geen van beiden Kees de Visser in de kamer hebben zien komen. Maar deze roept: Fransje, oe von je dat noe om deur de telefoon te praten? Fransje kleurt en zegt: Fijn! Dan vertelt hij tegen Jan dat hij tegen diens oom door de telefoon gepraat heeft. Dat is echter niets bijzonders voor Jan die dat al vaker gedaan heeft.

Fransje is een echt kind van zijn omgeving. Hij beschouwt het als heel vanzelfsprekend dat Jan veel mooiere kleren aan heeft dan hij, daar zij ouders rijke mensen moeten zijn. Er is dus van jaloersheid in het gebied geen sprake. Maar Jan draagt een kledingstuk waarmee hij geheel onbewust Fransje doet zondigen tegen het tiende gebod. En dat is diens broek. Het is niet de veel betere kwaliteit dan die van Fransje's kale manchesterbroekje, noch de veel lichtere kleur van het zachte wollen goed, maar de soort broek die Jan draagt. Want die heeft zomaar een echte galgbroek aan met heuse elastieke bretels, waar felrode en helblauwe strepen door lopen. De jongens thuis hebben ook galgen, maar zijn broers zijn hem zovele jaren vooruit dat hij dat als een vanzelfsprekendheid beschouwt. Het is nog niet eens zo heel lang geleden dat hij nog in rokken liep. Maar hier is een jongen die nog niet eens zo groot als Fransje is, en die heeft al een galgbroek aan! Dat moet hij zeker tegen Moeder vertellen.

Jans vader en moeder staan op van hun stoel en zeggen dat het tijd is om op te stappen. Daar ze dezelfde kant op moeten als Fransje, stelt de vader voor dat ze hem zover zullen meenemen. Leentje helpt Fransje in zijn kleren. Ze stopt stilletjes een zakje flikjes in zijn jaszak. Ze zit op haar hurken voor hem om zijn knopen dicht te doen en zegt zachtjes: Kriege'k nog een kos va-je? Fransje doet het vlug en kijkt meteen of Jan het ook gezien heeft.

Na het gedag zeggen volgen Fransje en Jan diens ouders naar het bruggetje. Aan de kant van de weg staat een blinkendzwart gerij waarvoor een paard gespannen is dat met zijn leidsel aan het brughek gebonden is. Fransje vraagt zich af hoe hij voorbij die grote paardekop moet komen, en wilde maar dat hij reeds op de weg was. Maar dan ziet hij hoe Blok de leidsels van het ijzeren hek losmaakt en het paard bij de toom naar de weg leidt. Daarna opent hij het portier en helpt zijn vrouw in de koets. Jan volgt haar op de voet. Dan zegt Blok tegen Fransje: Allee, noe jie. Dan pas dringt het tot Fransje door dat dit prachtige gerij van Jans vader is, en met bonzend hart neemt hij plaats op het zachte kussen met het motief van geplooide ruiten. Hij hoort Blok op de bok roepen: Allee, paerd! en daar rolt het gerij heen.

Het is slechts een korte vreugde, want een ogenblik later staan ze stil en opent Blok het portier weer. Fransje ziet dat ze vlak voor zijn huis staan. De man grijpt hem onder de armen en zet hem op de grond. Dag Fransje! hoort hij Jan nog roepen en dan rijdt het gerij weg.

Fransje zit op de banke achter de tafel en geeft opgewonden een uitvoerig relaas van al de wederwaardigheden van deze middag. Maar onderwijl is zijn onderbewustzijn bezig een plan te spinnen, en zodra hij zijn verhaal gedaan heeft, zegt hij: En Poete, die Jan a een echte galgbroek an, net as de groate jongers. Poete, krieg ik agauw ok een galgbroek, ee, Poete? Ik ae toch die gullen nog wè in m'n spaespot, en dae ka-je toch wè galgen voe kôpen, ee Poete? Moeder glimlacht om die pientere opmerking, maar dan zegt ze: En wae motten me dan dien broek van kôpen?

Fransje is stiekum van mening dat dat Moeders zorgen zijn en dus gaat hij daar niet op in. Alleen herhaalt hij zijn verzoek met nog grotere aandrang. Om kracht bij zijn woorden te zetten, tracht hij sluw Moeder om te kopen. Hij schuift haar het zakje flikjes toe en zegt: Ier, die mag jie aen. En krieg ik dan een galgbroek, ee Poete?

Moeder moet weer glimlachen, maar gaat niet op die transaktie in. Ze zit een ogenblik stil voor zich uit te kijken. Het kind heeft beslist een nieuwe broek nodig, en als hij dan zo dolgraag een galgbroek wil hebben, maakt het al weinig verschil of hij er zo een krijgt of een lijfjesbroek, hoewel die eigenlijk meer bij zijn leeftijd past. Ze geeft echter geen definitief bescheid en zegt alleen: Me zû'n wè es kieken, oor. Messchien voe je verjaerdag dan.

Fransje is er van overtuigd dat hij het pleit zo goed als gewonnen heeft. Hij wil weten hoeveel nachtjes hij nog slapen moet eer die dag aanbreekt. Moeder zegt van nog een heleboel, nog wel vijftien. Hij zucht. Vijftien nachtjes schijnt een hele lange tijd. Voor zijn begrip is hij er nog net zo ver vandaan als twee weken terug.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

SLAPELOZE NACHTEN

Lang wakker liggen!

Soms is het een bezoeking.

De Prediker rekent onder de verschynselen van het ouder worden "dat men opstaat op het geluid der vogels", en PROF. AALDERS verklaart dit aldus: "dit ziet op het verschynsel dat aan den ouderdom eigen is, van een minder vasten en langen slaap: oude mensen worden menigmaal al heel vroeg in den morgen wakker, zodra de vogels beginnen te kwetteren." De uren kunnen dan heel lang duren, en we ontmoeten in de Bybel een koning, die daar zo veel last van had, dat hy een dienaar liet roepen om hem wat voor te lezen; in Zyn voorzienigheid gebruikte de HERE deze slapeloosheid om Zyn volk voor onheil te bewaren. In onze moderne tyd praten de meeste mensen gewoonlyk niet zo veel over slapeloosheid; ze krygen wat slaaptabletjes van de dokter en daar redden ze zich mee. Als er toch over gesproken of gezinspeeld wordt, heeft dat een speciale oorxaak, gewoonlyk van nerveuze aard.

En nu viel het me op, dat ik in de laatste paar maanden herhaaldelyk getroffen werd door een klacht over slapeloze nachten; eerst ving ik zo'n klacht op uit de mond van PROF. BERKOUWER; en daarna een uit die van PROF. VAN NIFTRIK; tenslotte trof ik diezelfde uitdrukking nogmaals IN ANDER VERBAND aan, en een en ander frappeerde me zo, dat ik het de moeite waard vond er iets over de schryven.

Slapeloze nachten! - wanneer ze niet behoren tot de gesignaleerde verschynselen van de oude dag, wyzen ze op een zekere mate van onrust. Wat was de onrust waar BERKOUWER last van had? Ik moet er met voorzichtigheid over schryven, want ik lag zelf in het ziekenhuis toen ik het artikel las in het Ger. Weekblad, waarin hy over deze dingen schreef, en ik heb dat nummer niet meer. Ik was getroffen door een hartaanval in het begin van Nov. 1971, dat gebeurde terwyl ik me prepareerde voor een speech over het gezag van de H. Schrift. En toen, liggende in 'intensive care' las ik dat prof. Berkouwer schreef dat hy een nacht wakker had gelegen. Hy schreef dat naar aanleiding van een bezoek dat hy kort tevoren had gebracht aan Australië; en daar had hy gemerkt dat nog al wat leden van de Reformed Churches aldaar zeer verontrust waren; ook verontrust over de leiding van prof. Berkouwer; dat wantrouwen, dat verbroken contact, had hem van zyn slaap geroofd.

Prof. Berkouwer is een emotioneel man.

Hy kan er slecht tegen, wanneer hem bepaalde vragen worden gesteld, die hem niet liggen. Dr. Arntzen heeft dat indertyd ondervonden (ik schreef daar enige jaren geleden een artikel over in CHURCH NATION); en hy ondervindt dat nu nog, want hy is niet toegelaten om op te treden als privaat - docent aan de V.U., omdat zyn critiek op de "nieuwe theologie' niet aanvaardbaar werd geacht.

Diezelfde emotionaliteit bleek op de jongste Gereformeerde Synode.

Op die Synode waren tal van protesten ingediend tegen de theologie van Berkouwer's leerling KUITERT; volgens het verslag dat dr Schrotenboer publiceerde in de NEWS EXCHANGE van de Reformed Ecumenical Synod verdedigde Berkouwer zyn leerling en collega, en dat was natuurlyk zyn goed recht; maar de wyze waarop hy dat deed was geladen met emotionaliteit; volgens dit verslag sprak hy van een "pollution of the atmosphere in the church" (een besmetting van de kerkelyke ademruimte) en van de "vulgar criticism and slander against Kuitert" (de vulgaire critiek en laster tegen Kuitert). Het behoeft geen betoog dat, zoals ook reeds eerder gebleken was, Berkouwer zich met al zyn autoriteit (en die is groot) achter Kuitert heeft geplaatst.

Het wekt evenwel verwondering, dat hy reden vond zich publiek te beklagen over slapeloze nachten, omdat Gereformeerde mensen hem niet bleken te vertrouwen. Daar zyn heel wat slapeloze nachten van die Gereformeerde mensen aan voorafgegaan, Berkouwer is veranderd.

Er zyn die hem erom pryzen, zoals bv. dr. Bruins Slot deed in een gepubliceerd interview. Er zyn anderen, die met grote interesse deze verandering hebben getracht te analyseren zoals prof. H. Berkhof van Leiden heeft gedaan in een artikel in een Feestbundel aan prof. Berkouwer aangeboden (Ex Auditu Verbi); prof. Berkhof onderscheidt drie periodes in de ontwikkeling van zyn Amsterdamse collega, en constateert dat Berkouwer onvermydelyk tot een zekere aanvaarding van Schriftkritiek moest komen (tegen welke analyse Berkouwer hevig protesteerde).

Maar Berkouwer is ontegenzeggelyk veranderd. Wie de eerste druk van zyn boek over Karl Barth vergelykt met de tweede, wie zyn vroegere uitlatingen over deze theoloog legt naast zyn latere, ziet, dat zyn critiek milder, zyn waardering groter werd; wie zyn Schriftbeschouwing uit zyn eerste grote werk 'Het Probleem der Schriftkritiek' vergelykt met die uit zyn jongste boeken wordt getroffen door het feit, dat hy vroeger behoorde tot de school van Ridderbos Sr. and Grosheide, die Assen verdedigden, en dat nu Schriftkritici als Baarda en Kuitert by hem een sympathiek gehoor vinden.

Het is m.i. vry duidelyk, dat de kaarten zo op de tafel liggen; en het verwondert me alleen maar, dat prof. Berkouwer er niet van slapen kan wanneer er mensen zyn, die hem duidelyk maken, dat ze in hem teleurgesteld zyn.

Hy kon, naar het my voorkomt, moelyk anders verwachten.

Prof. Berkouwer is een zeer groot theoloog, één van de grootsten van onze tyd.

Er zyn weinig dingen van de theologie van de 20ste eeuw, die hem ontgaan zyn, en hy beschikt over het benydenswaardig vermogen, om de vele en velerlei dingen die hy in zich opneemt uit boek en blad van Protestantse en Rooms - Katholieke zyde te ordenen, tegen elkaar af te wegen, op hun plaats te zetten; hy is bewogen tot in de kern van zyn gemoed door de vaart der verschynselen en ik ben overtuigd dat het zyn diepste wens is een getuige van het Woord van God te zyn in deze tweede helft van de 20ste eeuw.

En toch zo'n slapeloze nacht.

Omdat mensen die hem jaren lang hebben gevolgd en die geen vertrouwen in hem hebben opgezegd.

Een ongelovig mens noemt een dergelyk verschynsel TRAGISCH.

Een gelovig mens noemt een dergelyk verschynsel ONTROEREND.

Hy staat hier voor een raadsel dat hem aangrypt tot in het diepst van zyn ziel.

Dr. Berkouwer heeft zelf met dat raadsel geworsteld.

Een paar jaar geleden schreef hy een boek onder de titel "Verontrusting en Verantwoordelykheid", waarin by uitvoerig op de gesignaleerde verschynselen inging; en toch bleven na lezing van dat boek (ik schreef er een bespreking van in THE WESTMINSTER THEOLOGICAL REVIEW) enkele totaal onbevredigende elementen liggen; in de eerste plaats dat Berkouwer zakelyk niet antwoordde op de critiek, o.a. ingebracht door zyn collega's Van Riessen en Zuidema; in de tweede plaats, dat hy geen verantwoording gaf over de wyziging in zyn eigen positie ten aanzien van de Gereformeerde Schriftbeschouwing sinds de dertiger jaren; daarom had dat hoek weinig invloed en wordt het praktisch niet meer genoemd. Berkouwer was de voorzitter van de Synode, die in 1944 de puntjes op de i zette; in die tyd MOEST elk candidaat de leeruitspraken van de Synode over een zeer moeilyk theologisch punt aanvaarden, in elk geval niet tegenspreken; de Gereformeerde Kerken hebben daar niet veel plezier van beleefd.

Berkouwer was op de laatstgehouden synode de emotionele voorspreker van Kuitert; en Kuitert weerspreekt zeer duidelyk de Schriftuurlyke inhoud van Zondag 3 van de Catechismus; bovendien, terwyl de Synode verklaard heeft dat het historisch gehalte van de eerste hoofdstukken van de Bybel overeind moet blyven staan, gaat Kuitert onvermoeid voort twyfel te zaaien tegen deze en andere historische gedeelten van de Heilige Schrift. Ik herhaal dat ik dit een ontroerende situatie vind; hierover hebben vele Gereformeerde mensen slapeloze nachten.

Louis Praansma

VAN ANDERE DRUKPERSEN

•

Steenpuist of Vuurhaard?

Beluisteren we de woorden van Egypte's president Sadat, dan zou men het beeld van de steenpuist willen gebruiken: het kwaad moet er uit. Beter dan het beeld van de brandhaard, die immers nog in te perken valt. Sadat wil de beslissing nog dit jaar (1971) Dan is de tijd wel heel kort en dan zou het een wanhoopsdaad zijn als Egypte Israël aan zou vallen. Het wordt steeds duidelijker dat Sadat de Verenigde Naties wil bespelen, in welk machteloos instituut het Midden Oostenconflict op de agenda staat. Het India-Pakistanconflict heeft de aandacht wel even van het Midden Oosten afgeleid, maar Sadat's dreiging is er niet minder om. Het is eenvoudig niet te verwachten dat er in december plotseling een politieke oplossing uit de lucht komt vallen. Sadat zit dus wel lelijk vast aan zijn kreet dat hij oorlog onvermijdelijk acht, nog dit jaar.

Men kent het Egyptische standpunt: integrale uitvoering van de V.N.-resolutie, welke allereerst, en allermeest inhoudt: ontruiming door de Israeliërs van bezette gebieden. Er is geen kans op, dat dit door Jeruzalem zal worden aanvaard. Om de eenvoudige reden, dat Israel zich tweemaal bedrogen gevoelt, en dus nieuw bedrog ducht, en de tweede, zich direkt daarbij aansluitende reden is, dat het, bij de toegenomen bewapingen, het oorspronkelijke Israël-gebied onverdedigbaar acht. Een kwestie dus van nationale noodzaak. En daarom is die V.N.-resolutie, van de aanvang aan in het licht van de recente geschiedenis al onredelijk, voorts nog door de tijd achterhaald geworden ook.

Israel en Egypte zijn niet alleen. En daarmee bedoelen wij niet eens de andere Arabische landen. Maar wel de Soviet-Unie, die een aanzienlijke aandeelhouder geworden is in de Arabische zaken. De machthebrs in het Kremlin streven duidelijk twee zaken na: ten eerste machtsuitbreiding in de Middellandse Zee, Indische Oceaan en Afrika, maar met het correctief, dat dit niet tot oorlog mag leiden, welverstaan militaire confrontatie met de Verenigde Staten. Even hachelijk als het Sadatische experiment is, even hachelijk is ook het ondernemen van de Russen. Eigenlijk tweemaal rijden op het scherp van het scheermes.

En de andere partner in het geding is al genoemd: Amerika, dat zich onmogelijk buiten dit geval kàn houden. Maar dat, volstrekt tegengesteld aan de hachelijke Egyptisch - Russiche experimenten, geen ander belang kent dan pacificatie van het bedreigde gebied.

De doeleinden van de Ver. St. zijn thans gelijkgericht aan die van Moskou: een sterke vinger houden in de Mediterrane pap, en zo mogelijk de vrede te bewaren. Het accentverschil is, dat Washington er aan invloed verloren heeft, Moskou gewonnen heeft. Het accentverschil is ook, dat, terwijl Moskou tot dusver de Arabische kaart. Dit is dan ook de grote zorg van mevr. Meïr en de haren. Ontegenzeglijk stààt Washington aan de kant van Israel, moet het dat ook wel, in de gegeven opstelling, maar daar het meer en eerder geweld ducht van Arabische zijde. verlegde het enige streken zijn belangstelling maar de Arabische landen. Oòk om de vele jaren verwaarloosde betrekkingen met deze staten weer op beter peil te brengen. Het duidelijke symtoom daarvan was het onthouden van meer Phantoms, ter compensatie van Russische leveringen aan Egypte. Ook hier is het een lopen op het scrérp van het mes ter afweging van het evenwicht tussen de in geding zijnde strijdkrachten.

Zeker, een traditioneel geding tussen Jakob en Ezau, bijo vererving. Maar meer nog de botsing van Westerse en Oosterse ontwikkelingsfasen. Israel is als een brok driftig Westen midden in een traag-indolent Oosten genesteld. Het is er een stimulans en een uitdaging. Stimulans: wat zòu er wat veranderen, wat zou er wat veranderd zijn, wilden de Arabieren van dit stuk Westerse bedrijvigheid, kunde en kennis léren en hun maatschappijen daardoor laten bevruchten. Gelijk ook dé kans voor heel Afrika zou zijn coöperatie, op grond van dialoog, met het hoog ontwikkelde Zuid-Afrika.

Maar dit wordt, thans nog, zo hier, zo daar, àfgewezen. Men gevoelt zich gekwetst, en hoezeer men daar ook in kan komen, het verandert de situering, en ook voor hén de eis van deze tijd niet. Israel en Zuid-Afrika zijn in hun milieu's, thans nog, uitdagingen, een aanstoot, ergernis. Men vreest uit de voegen, voegen van eeuwen, te geraken. De diepe oorzaak is conservatisme. Men moet dit kunnen verstaan. Je leert eerder achter het stuur van de auto te zitten, dan de mentaliteit van je milieu om te zitten. Wat voor een enkele mens al moeilijk is, is voor een gemeenschap nòg veel moeilijker. Hier juist schuilt de diepe tragiek. Niet enkel maar van die strip grond, waarop nu een drie miljoen Israeli's wonen. Verdwijnend klein bij de omvang en de mogelijkheden van het complex der Arabische landen. Het wonder van dit Israel, dan wel de verlamming van een zich in onenigheden verterende Arabische wereld. Onder dit alles door is er de machtige onderstroom van de eeuwen van Gods bedoelingen met het oude verbondsvolk, dat ook in wereld- en eeuwigheidsbestek een wonder is in onze ogen.

Drs. J. Klatters

ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het Department of Trade and Development

EXPORT SUPPORT PROGRAM

Het Gouvernement van de provincie Ontario kondigde bijzonderheden aan over Ontario's Export Support Program ontworpen om kleine en middelgrote fabrikanten te helpen hun producten op de buitenlandse markt te verkopen.

Het programma voorziet in verscheidene soorten gouvernement leningen aan in Ontario gevestigde firma's die financiering nodig hebben voor hun export transacties en niet in staat zijn bijstand te krijgen van de Federal Export Development Corporation of andere financiële instellingen "op billijke termijnen en voorwaarden".

Ofschoon er zekere hulp van het federale gouvernement beschikbaar is voor grotere exporteurs zijn er gevallen waar geen hulp mogelijk is, vooral ten opzichte van kleine en middelgrote zaken. Het is op dit gebied dat het Export Support Program van plan is in een behoefte te voorzien tot het verstrekken van de financiële diensten, benodigd voor Ontario exporteurs om hun positie te handhaven en te verbeteren op de internationale markt.

Het vierdelig programma, dat in algemene voorwaarden aangekondigd was door de Eerste Minister van Ontario gedurende de 1971 verkiezings campagne, verstrekt:

- Financiering op korte termijn voor de productie van goederen voor de export onder speciale orders;
- financiering op korte termijn van goederen voor export opgeslagen in een pakhuis onder speciale orders.
- financiering op regelmatige termijn van de verkoopwaarde van kapitaal-goederen op de datum van verscheping.
- financiering op korte termijn van de verkoopwaarde van verbruiksgoederen op de dag van verscheping.

Het programma wordt uitgevoerd door de Ontario Development Corporation en the Northern Ontario Development Corporation. Om in aanmerking te komen voor een lening moet een firma in Ontario gevestigd zijn, haar goederen voor de export moeten "belangrijke Canadese inhoud" hebben, haar leiding moet aantonen "in staat te zijn op een aanvaardbare zakelijke manier te kunnen werken".

De gangbare interest is 6½%. Limiet, termijn en voorwaarden van de leningen zullen variëren in overeenstemming met het soort van verlangde financiële bijstand met een voor iedere in aanmerking komende exporteur vast te leggen crediet.

De bedoeling van financiering op korte termijn van de verkoop van verbruiksgoederen is om de exporteur van beschikbare contanten te voorzien voor de voortgang van het zaken doen terwijl hij op de betaling van de verkoop wacht. De normale maximale termijn van ieder voorschot, binnen de grenzen van vastgesteld credietwaardigheid zal 180 dagen zijn. De lengte van een lening ter financiering van de verkoop van kapitaal-goederen voor export zal normaal maximaal 5 jaren zijn.

Met betrekking tot verbruiksgoederen kan 90% van de waarde van de zending worden vooruitbetaald. In het geval van kapitaal-goederen moet de afnemer van de producten eerst een aanbetaling doen van tenminste 10%. Ontario Development Corporation kan dan een voorschot verstrekken van 95% van het restant.

Om de productie te financieren van zowel verbruiks- als kapitaalgoederen of om goederen te financieren die onder opslag worden gehouden voor export, kan 75% van de waarde van de order worden voorgeschoten.

Het gouvernement legde er de nadruk op dat export een veelbetekenend deel is van de economie van Ontario en is van mening dat het fabrikanten moet ondersteunen, die in staat zijn tot verdere ontwikkeling en uitbreiding op internationaal zakengebied. Dit nieuwe programma in aansluiting op andere bestaande programma's onder Ontario Development Corporation en Northern Ontario Development Corporation, is ontworpen ter verdere aanmoediging tot de ontwikkeling van nieuwe zaken die de verschaffers van werkgelegenheid en exporteurs van de toekomst zullen worden.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

Man of Sorrows

Many a weary day had passed since the Great Flood of Creation and the Omniscient One breathed deep in sorrow. But in that sorrow was His joy. And we called it Compassion. And out of that compassion a tear was shed. A tear so heavy laden that it bore the joy and sorrow of that vastness we have come to know as the Universe.

As that tear fell earthward, it caught about itself the dust of the earth. And we called it Man. Then it found long sought rest within the womb of flesh. And she whom we call Woman was encompassed with Joy, and in her joy she wept, and the child she bore was called Wonderful. "And the Child grew, and waxed strong in Spirit, filled with Wisdom"; and the grace of which He was shone through.

It was in the morning of His years that we beheld a sunrise whose colours were the very light within His eyes, and the very light which He was. And the Tear of the Universe shone through, and we felt the compassion thereof. And in His Compassion, we beheld the blueness of the sea, and He beckonned, "Flow to Me, Flow to Me". And we called Him Peace.

Many a time would His travellings lead Him to the waters of the earth but each time He spoke of a water without end and a sea whose vastness was beyond that which our eyes had ever beheld. And we called Him Love.

But the length of the seasons drew out of Him that very Tear which was His earthly beginning. And we beheld the deepness of His sorrow. But in His sorrow we beheld His Joy, and we saw the greatness of the Light, for He was like a glass upon the face of the sun. And in His Light we beheld the colours of His Love, and we called them Rainbow. And through that Rainbow we beheld His World. It shone of Freedom, Perfection and Immortality and of the very Light which He was. And we called it the Dream.

In His Love He freed us of the guilt of our shortcomings and the oncoming punishment. Many a time did our oars pierce the surface of His Being but each time were we forgiven. Upon His back He bore the ships of our wrongdoings but His Love flowed on and on.

As He felt the nearness of His Time, we begged that He remain forever before our eyes, but He spoke of His leaving and yet assured us that He would remain forever. And as He spoke, tears fell from our eyes and we understood.

We saw men take Him away. We saw men speak evil of Him. We saw men crucify Him, and at that very moment He stood between Heaven and Hell, and we called it the Cross.

Then His dust was no more, for a basket of Light caught His tear and it was pure as crystal. He slowly rose and disappeared into the Ether from whence He came.

That very Light filled our dreams, for we had seen His promise — that when the last tear had been shed and when the last particle of dust has been fitted, then would we be consumed by the fire of our Lord's Passion. And out of that newly-created Balance would a new World be born.

Some have called Him a Heretic. Some have called Him Mad, but they were blind; for only those whose eyes can see know that within one drop of water the essence of the entire sea is contained. And this we call Good.

Tom Euser, 18
Goshen, New York

•

Charisma

As if an unseen hand stirred the strings of my heart, producing a melody not played before. That is how it was when I first heard this song of Love and Compassion unaware of course that the soothing tones would continue to caress my soul...

Like warm spring rain that gently falls upon land, which thirsts after a period of drought, with care preparing it to bring forth fruits. The song within creates and molds, reveals the truth so tenderly, that I behold and express happiness to be worthy of such a splendid gift. I treasure it more than any precious gold. Adorning my head there could be a band covered with valuable stones, which I surrender. But not so this song. I hear it always. It wakes me in the morning hour to start the day with praise and daily covers me. Like a hen protecting her young. The music invites with never ending love.

A choir of voices blends in harmony, adding colour to the sound, but no words... I am not impatient, but restful, for in due season I will be honoured with every blessing as promised. I marvel at the wisdom of the composer, who not only creates and conducts in my heart, but also guides the feet of those who are instrumental in keeping my heart in tune with care preparing it to bring forth fruits.

H. Vanderwerff

God Cares

GOD CARES

Will I ever find a day
As beautiful as this one?
Will there ever be a man
That I will miss?
What can I find
That is true in the world?
Is it man?
Is it nature?
Or are the sun and moon
The only things that last?

When I'm in love
It's the happiest moment in my life.
But when I lose the one I love
Whom do I turn to?

Why did he go?
Why am I sad?
What do I really know?

Years pass by
Time flies
I'm back to normal now,
It just took time.

Come back to me
I need you
I want you
Can't live without you.

I need a shoulder
To cry on,
I have my friends
But still I'm sad and lonely
Though I know God cares for me
And wraps me in His arms.

I thank Him for
That beautiful day
I cherish it, remember it,
And hope again for May
To live with joy once more.

God cares for me.
Life passes on
Time goes by
And I will be
With my love
Forever, together,
For I believe
His promise,
And I know:
God cares.

Jenny Schippers, 17

•

How Shall the Young Direct Their Way

YOU'RE THE SALT OF THE EARTH!

Lord, who wants to be different?
In this world we were born
So why can't we conform?

FORGIVE ONE ANOTHER!

But how sweet is revenge!
Only the mild and the meek
Turn the other cheek.

BE YE CHILDREN OF GOD!

We covet glamour and power!
If we confess Christ to be King
We can't do our own thing!

BE MY WITNESSES!

We'll be laughed at; rejected;
We might endanger our goals
If we should start saving souls!

SHINE LIKE STARS IN THE NIGHT!

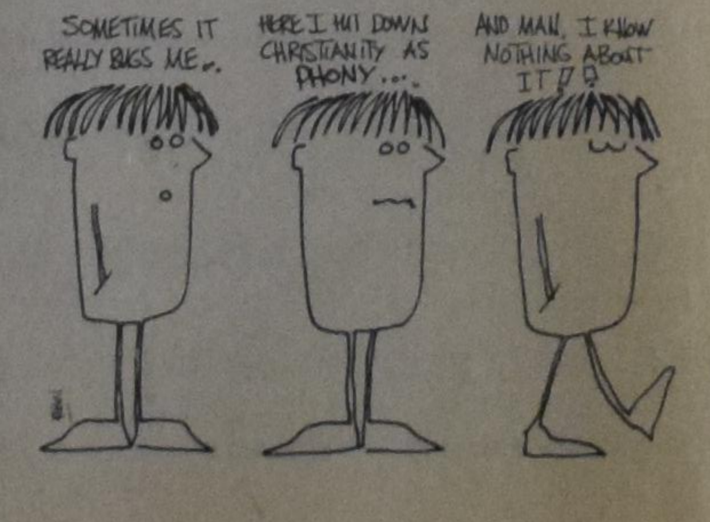
We crave status; we're rebels
If Your will would be done
We might miss so much fun!

FOR I BOUGHT YOU WITH MY BLOOD!

Lord, how we long for Your peace!

Mold us then; make us true
Faithful workers for You!

B. Hosmar



The Lever of Power awaits the pull

(Continued from Page 1)

That isn't all. A copy of the story goes straight to The New York Times News Service, that paper's syndicated newswire, and it is carried to 210 other newspapers in the United States with a total circulation of over 30 million copies and a potential audience, I am told, though the figure staggers me, of close to 100 million readers. Within less than 24 hours that one story may have touched multiplied millions of readers. That is outreach!

Last week, in the offices of one of the ten largest book publishers in the country, I saw a copy of a book that is about to be published — **The Complete Art of Witchcraft**, by Sybil Leek. Now you know that this is darkness and I know it, but the young editor putting out this book does not know it. He will soon run this book out to the public, inculcating men and women and young people into witchcraft.

Let's just consider what would occur if a Christian happened to be among the chief editors of that publishing house and the proposal to publish a book on witchcraft came up and the Christian said, No — we're not going to let our presses publish this kind of trash. He would turn that book back at the very source from reaching the public. He would exercise an influence for Christ in a very critical area.

Truth has fallen in the public squares of America — in the mass public sector — because there are far too few to speak out for her there.

The mass media which have daily access to the public consciousness are not something wisely to be left entirely in the hands of unbelievers!

Why do we not have in America some major newspapers and magazines owned and operated and chiefly edited by believers? There are areas of the world where that would be impossible, where all the media are concentrated in the hands of the government for its propaganda. In those nations, Christians could yearn with all their hearts and souls to be able to publish forth news and views, but they could not.

We do have that freedom, with nothing to stop us but the limits we have allowed to be put upon us. The result is that our freedom is no more effective than their bondage. The only difference is: **They can not. We do not. Either** way, the devil has it his way.

We have failed to be strategic, and because we have failed to be so, the nation is suffering terrible damage and moral downcast.

We saw not so very long ago how one woman — expressing in her being the historic enmity of Satan against the Word of God — marched all the way up to the Supreme Court to complain that the reading of the Bible in the public schools violated her rights as an atheist. She won a decree by which the Bible was thrown out of schools all across the nation. One swipe of the law and they were out.

That one woman touched the lever of power in the American legal process, and did away with morning Bible reading in the public schools.

Some months later I was seated at my desk in the newsroom when an editor handed me a short piece of wire copy. It was from upstate New York, reporting that a school principal there had refused to permit the printing of two verses of the Bible in the high school yearbook.

"Look into it," the editor told me.

I sensed a story of some importance and went after it by telephone. I learned that some high school students had gone out to get ads for their yearbook. One of them had pushed the front doorbell of a certain man and asked him if he would like to take a small ad. He thought about it a minute and said, "Well, yes I would." The man was a former drunkard who had been converted to the Lord Jesus Christ and had gone sober, and he wanted to glorify the Lord in that little ad. He told the student he would like to take an ad and put two Bible verses in it. The student said fine. The man wrote the verses out and paid for the ad. When the student took the ad back to school the principal said, "No, you can't print those Bible verses in the yearbook." He thought it might violate the Supreme Court ruling.

I talked by telephone to the man, to the student who sold the ad, to the school principal and to the pastor of a Bible-preaching church who had taken the issue up publicly. The people there pointed out that the yearbook had accepted ads from two saloons and a dance hall. Only the Bible was banned. They said, "We believe that our rights as Christians are violated by such a ban." They said they had hired a lawyer and were going to take the matter to court.

It seemed that this was a case in which a school principal had gone too far, a case that offered the very good possibility of getting a modifying ruling asserting the right of a citizen to quote anything reasonable that he wanted in an ad. Such a ruling would have communicated a certain balance to weak or timid school authorities who had gone to extremes in shying away from the Bible.

I waited some time and then called upstate to ask the progress of the case. The man I talked with told me, "We think we had a good case, but we decided to drop it. We figured it would cost too much."

Last August I was covering the Christian Booksellers Convention at Minneapolis and I was talking to one of the richest Christian publishers in America, and he said to me, "That was an interesting story you had about the Bible and the school principal. I called the people you mentioned and told them if they needed any money for the case I'd be glad to help.

There you have it. The unbeliever let nothing stand in her way until she had touched the lever of power that caused the Bible to be thrown out of the American public schools. But when the opportunity arose to press an answering case that had every opportunity to go forward — including full publicity and an important offer of help — the believers failed to go forward with it, failed to touch the lever of power in the law.

It is always the objective of the adversary to energize and propel forward unbelievers, while inducing the maximum amount of inaction among believers. Satan has kept believers on a lower level of faith and action than we ought to be on.

Where Christians make themselves absent, a spiritual vacuum is created that the devil is quick to fill. I have here a copy of a big, beautifully printed magazine called "Print Project Amerika." This magazine was publishel by students from Columbia University and from the University of Chicago on $50,000 that a few young men spent last summer going around and raising.

If you'll notice the big word here, "Video," and the titles of articles — "Television For the People, By the People" and "The Video Guerillas" — you will see that much of the content expresses the desire of these young people to get hold of the media.

I quote: "The new generation will not tolerate the miniaturized vaudeville, the radio with a picture, that is television as presently employed."

They want to change it, and another article tells how: They intend to present televised sequences of a couple having sexual intercourse in a meadow, an interview with Abbie Hoffman but mixed in such a way that a picture of President Nixon will seem to be mouthing Abbie Hoffman's words, and so on. "The media must be liberated," a young man writes. Now hear these words:

"WE WILL SEIZE THE MEDIA!"

That is what these young people intend to do. It's a big job and they may not make it, but they are going to go after it with everything they've got. "We will seize the media!"

We had better not underestimate what a fanatically dedicated and revolutionary minority may be able to do. We had better realize that if Christian believers do not make strong and early moves into the mass media, they may be taken over by what will be far worse even than what we have now.

Consider China. The door to missions opened there in the last century and many went in. There were great missionary movements in that vast nation, some of them with miracles attesting the Word. And a Christian establishment grew in China. Many wonderful things were done. There were Christian schools and hospitals and churches and evangelistic meetings and orphanages and much more.

And while Christians were busy about all of these good things, the Marxists were also busy. They weren't doing very much about hospitals, but they were *going after the government*. They worked at it until they got it and when they got it just about all of those good things the Christians were working at were closed down or taken over.

By failing to pitch the vision high enough, Christians allowed the forces of evil to steal the day. Oh but you say, it is too much to expect us to go after the government. If it wasn't too much for the Communists, why is it too much for the Christians?

Take Chile. There were great Christian movements in Chile in this century, some of the greatest in the world. A Christian establishment with many good things grew up in Chile, but while all that was going on, the Marxists came in and took the government.

In the United States, Christians are almost totally failing to act where they are most needed — on the highest levels of public influence: In legislatures and other elective offices; in the mass media; in the great universities where most of the most influential people of the next generation are trained and where what they believe is shaped.

Recently I saw a cartoon. It showed the main room of an old-fashioned Dutch house. Water was falling outside, and a leak had developed in the ceiling. The small boy of the family was standing on a table with his finger plugging the leak.

A rather frantic looking man was standing at the front door, motioning for the boy. But the father stood there and said, "Well, the dike will just have to wait."

The boy was so busy plugging the leak in the ceiling of his house that he could not go and plug the leak in the dike!

The folly of that is plain: No matter how carefully the leak in the roof is plugged, if the dike gives way, the whole house and everything in it will go under — and the city as well.

We have been so busy looking after our own evangelical interests that we are doing almost nothing about great national issues. It will not help at all if we protect and preserve our evangelical realm, while allowing the nation we live in to go to ruin.

There is a Congress of the people in this nation that makes the laws. By the laws made there, the quality of our lives and the quantity of our freedom are constantly monitored and affected.

Why do we not have at least 30, still better 50, Christians sitting in Congress, deliberating this nation's interests and affairs? It wouldn't matter which side of the aisle they were on. The important thing is that they would be there when the crises come, Christians who really care about the nation's well-being.

Oh but someone says, wouldn't that be *wordly*. As to believers having control of things, the Word of God speaks plainly:

"When the righteous are *in authority*, the people rejoice; but when the wicked bear rule, the people mourn" (Proverbs 29:2). That is definitive.

Jesus did not tell us to be spectators until He comes. He did not tell us to restrict our activities to deploring the state of affairs. Nor did he tell us to occupy until the going gets too hard. Jesus told us to "Occupy, *'till I come.*"

By what means, and to what degree, shall we occupy? By every available means, and to the highest possible degree!

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*) Mr. Phillips, a reporter and feature writer for The New York Times, is the author of **The Bible, the Supernatural, and the Jews.** The journalist prepared this article based on his lecture in Chicago at the 23rd convention of the Evangelical Press Association.

Let's Play Chess

Editor: Charlie Hess

SOLUTIONS OF THE DECEMBER PROBLEMS

Nr. 468 (Jorgensen)
1. Q-N7, thr. 2. QxBP mate.
1. —, P-QB3; 2. QxNP ch, NxQ; 4. PxQP mate.
1. —, P-QB4; 2. NxR ch, BxR; 3. PxNP mate.
1. —, PxNR; 2. BNxP ch, K-N4; 3. P-B4 mate.
1. —, PxQR; 2. NxP ch, K-Q5; 3. P-B3 mate. A very fine problem!

Nr. 469 (VanDijk)
1. B-KB2, thr. 2. Q-Q4 mate. Simple, isn't it?

Nr. 470 (Rehm)
1. R-N8 ch!, K-R2; 2. R-KR8 ch, KxR; 3. K-N6! and 4. R-Q8 mate. Surprising that no other keymove will do.

Nr. 471 (Challenger)
1. Q-KR1, thr. 2. R moves and mates.

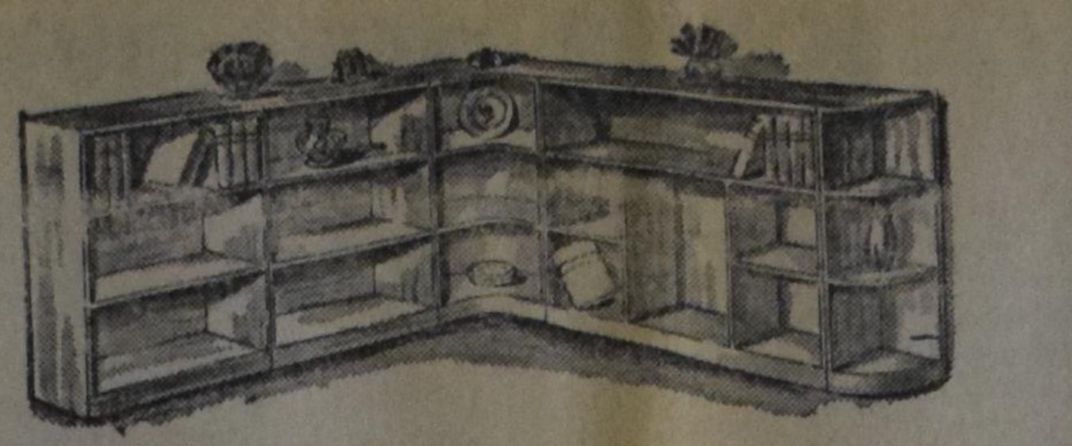
DUTCH
468. 1. Dg7, dr. 2. Df7: mat. **469.** 1. Lf2, dr. 2. Dd4 mat. **470.** 1. Tb8, Kh7; 2. Th8:; 3. Kg6! **471.** Dh1, dr. 2. T onv. mat.

THE DECEMBER LADDER

Names	468	469	470	471	Sub-total Max.	Previous	Total
	3	2	4	2	11		
G. C. Lok, Vancouver,, B.C.	—	2	—	2	4	71	75
W. H. VandenBorn, Edmonton, Alta.	—	2	—	2	4	66	70
A. Schuitema, Gorrie, Ont.	—	2	4	2	8	44	52
B. Dikland (I), Brockville, Ont.	—	0	—	2	2	43	45
H. R. Los (I), Windsor, Ont.	0	—	4	2	6	39	45
W. Triemstra Sr. (I), Ottawa, Ont.	0	2	0	2	4	31	35
J. VanderWekken, Clive, Alta.	—	1	—	—	1	31	32
A. Renema (III), Duncan, B.C.	—	2	—	2	4	13	17
H. Geerlof, Smithville, Ont.	2	2	4	2	10	Welcome back!	10
A. Bruinsma (III), Chatham, Ont.	0	2	4	2	8	(91)	8

REMARKS

Our number is growing again! This makes the game more exciting. Warm welcome to H. Geerlof who came back again. His number on our long list is still the same: #16! The first time this climber is with us again he shows clearly that he is one of the veterans. His almost-perfect score brought the total result at 43 out of a possible 110. At the moment we have enough room for improvement. Thanks for the many nice notes plus lots of encouragement. This time the top seems to be far away. . . .



FROM THE BOOKSHELF

Donald Bloesch, *The Ground of Certainty* Grand Rapids: William Eerdmans Publishing Company (1971)

The backside of this paperback book tells me that Dr. Donald Bloesch is an "ordained minister in the Evangelical and Reformed Church (now part of the United Church of Christ). He is the author of *The Christian Life and Salvation*, *The Crisis of Piety*, and *The Reform of the Church*, and regularly contributes articles to a number of magazines. He presently serves as Professor of Theology at the Dubuque Theological Seminary." So much for the author.

The sub-title of the book is called: "Toward an Evangelical Theology of Revelation." Philip S. Watson calls it "...a most readable and highly provocative book" (which no doubt it is, JK). But he adds then. "I venture to predict that the direction in which it points us is the direction in which theology is going increasingly to move." Whether or not this direction is a good one, Watson does not indicate. The main theme of this review, I believe, will show that this reviewer does not think it to be a good one.

It must indeed be underscored that the book is (as Watson indicated) "most readable and highly provocative." The subject - matter dealt with by Bloesch (theology, philosophy, and the relation of the two) does not call for easy comprehension, and to clarify this on paper in words and phrases, so that it is made somewhat intelligible, is quite a chore. And Bloesch has proved that he can make a good job of it. Let me also remark in this connection that some of the sub-themes touched on in Bloesch's presentation contain very interesting and truly biblical observations. I am thinking, e.g. what he writes under the chapter heading "The Problem of Evil", p. 105ff.

The subject - matter which Bloesch has chosen to write about in this book is the "relationship between philosophy and theology." Of course, in dealing with this subject, Bloesch handles with relative ease all kinds of philosophical as well as theological themes, and thereby he shows to have a good grasp of the subject - matter involved. In order to develop his theme, the author relies quite heavily on Christian theologians such as Anselm, Luther, Barth, and Bonnhoeffer. Although he quotes John Calvin approvingly upon occasion, the thrust of his theology finds little roots or affinity in Calvin.

What is now the theme of Dr. Bloesch? Philip S. Watson has summarized this as follows: "...he calls for the conversion and transformation of philosophical meanings in the light of biblical revelation. Philosophy can be of considerable aid to theologians, but they must take care not to let philosophical concepts determine the meaning of faith. Reason can be enlisted in the service of revelation, but it cannot establish the truth of revelation."

As I approached reading this book, I anticipated to get some clearer understanding as to the place and task of theology, a question that has my interest since my seminary days. However, Bloesch has done little to clarify the theological fog which is all around us; in fact, he has done nothing to remove it. If on the basis of this book I were to ask the question: "What is theology?", I would get a whole range of answers, none of which would pinpoint it very specifically. For example, I can read in the book that (1) theology is revelation, (2) theology is the Truth; (3) theology is faith (4) theology is Christianity (5) theology is the "queen of the sciences" supplying the "ontological ground as well as the spiritual motivation for all other sciences." (p. 65). So, what is theology? Nobody knows. At best we can say that it is a "philosophy of life", at worst a "vague undefinable concept.".

In my opinion, Bloesch's theology hangs in the air. It covers so many things, that it covers virtually nothing. All we get to know is that theology is not philosophy. Bloesch makes certain that he makes that distinction, that division, very clear. At every point philosophy is placed opposite theology. After all, philosophy has to do with reason, theology with revelation (note the subtitle); Philosophy is a reflection of human thinking, theology a description of the acts of God; philosophy is humanistically oriented, theology is of divine origin. Therefore, theology is the Queen, philosophy and the other sciences are no more than helpers, maidens who prepare the meals for the Queen.

All of this points in the direction of a basic dualism which is prevalent throughout the book. That dualism is not only between theology and philosophy, but it runs much deeper than that. It is one that in the long run drives a wedge between God and His creation. We will come to that in short order.

It is remarkable that although Bloesch calls theology a "very human attempt" (p. 84), he never makes it very human. Nowhere can we find that theology can be done in disobedience as well as obedience. And of course, it is unthinkable that we say of philosophy that is can be done in obedience. There can be per definition no such thing as a "Christian philosophy", a "Christian sociology", a "Christian psychology", a "Christian biology", or a "Christian politics" and a "Christian economics." (p. 64, 65). After all, all these sciences are based on reason, not on revelation. Says Bloesch (not even blushingly): "One can certainly conceive of a *theologically informed* sociology but hardly of a Christian sociology." (p. 65) (emphasis mine, JK). Of course, if theology is the "queen of the sciences", one can only expect that the Queen gives her "divine" orders to her "human" subjects. I believe this to be more Thomistic and Barthian than Calvinistic.

In my opinion, Bloesch has committed two major blunders: (1) By making "theology" a very vague concept, he virtually identifies it with revelation. Of course, if theology = revelation, it better be the "Queen of the Sciences". In fact, it would be better to call it the Judge of the sciences. But if theology = revelation, it is impossible for it to be a "human attempt", which can be carried out in obedience or disobedience. (2) According to Bloesch, revelation is the "revelation of God in Christ." In Barthian spirit he does not bother with what is called "General Revelation" or "Creational revelation". In the whole booklet the creation of God, Gen. 1 in other words, plays virtually no role at all. He simply writes "a universal, comprehensive view of God and creation is outside the grasp of the theologian." (p. 85). His theology is limited to Christology.

This again points to the basic dualism I alluded to before. The revelation of God is other-wordly. It limits itself to the Person and Work of Jesus Christ. Reason, knowledge, philosophy, the world, they are all lumped together in one category. And they are all played out against faith, truth, theology, the Word. And so you get tension and a continual polarization. Of course, Bloesch tries hard to mend together what in his basic pre-suppositions has already been cut to pieces. He gives to reason, philosophy, and perhaps also to God's creation, the task of servant, servant to theology, that is. You can't get rid of reason, and so you place it in the kitchen of Queen theology.

To be honest, I find all of this very hard to biblically justify. The dualism and tension that Bloesch operates with, I do not find in the Bible. John 1:1 is too closely related to Gen. 1:1 to warrant a cut-up reality of this sort.

I believe that Bloesch's book has much to say to our peculiar situation too. Although most of us would be completely unhappy with Bloesch's tendency (to say the least) toward Barthianism as well as with his altogether inadequate description of the relationship of Jesus Christ and the Bible (p. 74), I believe that there is a tendency among us to follow him and be united with him in his insistence, by the way, is not an incidental observation, but lies at the very heart of Bloesch's contension.

As we know, as of late there has been considerable discussion about the nature of the Word of God. Is it to be understood in a singular, two-fold, or three-fold fashion? Whatever one thinks about this current debate, Bloesch's book has shown me (be it in a negative way) that one cannot speak about the nature of the Word of God, and therefore also the nature of theology and philosophy, apart from a deep understanding of and appreciation for the structures of the creation. To by-pass the creation and go straight to Christ — if I may put it that way — is to do grave injustice to the total import and significance of the biblical message. If Genesis 1 is played down, one will have to end up in some kind of dualism, and one will inevitably define theology as the "queen of the sciences." And this has happened and is still happening in all kinds of theological spirits and systems, in Thomism, Protestant scholasticism, as well as in the revised neo-orthodox arena of Bloesch. Bloesch's dualism makes it impossible to hear the reconciling message of God's regime over a real creational world. This, I take it, is the basic weakness of this book. But don't take my word for it. Take up and read!

John Kerssies



THE WORLD AROUND US

A United Ireland?

Anyone who has followed the news fairly carefully the last few years must have asked himself whether people will even be able to live in peace with each other. Vietnam, the Middle East, Biafra, Pakistan, Ulster indicate that people are still quite willing to employ weapons to settle their differences, be they of political, racial, religious, or ideological nature. In the case of Pakistan and Biafra weapons did decide the differences; fighting ceased and the long arduous road of reconstruction could begin. Vietnam and the Middle East will not be settled for a while yet, too many big powers have too much prestige at stake to allow these conflicts to come to an end. In Ulster there is no outside power involved yet, and in spite of the centuries old hatred between Protestant and Catholic, it must be possible to reach a solution acceptable to most people.

Leaving the differences in religion aside for the moment, the Protestants in Ulster have always had good economic reasons for wanting to remain closely tied to Britain. In 1969 the per capita income of the Republic of Ireland was 30 percent below that of Ulster. The latter enjoyed the same social benefits as the remainder of England, and these were substantially better than those in the Republic. Generally speaking, the Protestants enjoyed more of these benefits than did the Catholic section of Ulster but even they were better off economically than the people in the Republic. Much of this is now gone. Presently Ulster has a 10 percent unemployment while the Republic has 9 percent. The economy of North Ireland, thanks to IRA action, strikes, violence, is in a very bad position. Tourism has come to a virtual standstill, foreign firms are not willing to invest in an area so frequently disrupted by violence and so prone to destroying property. Added to this are the general economic stagnation present in all of Great Britain and the consequent lessening of social amenities. There is thus little difference economically between Ulster and the Republic and the former has little reason to remain independent for that reason alone.

That still leaves the question of religion and all that it brings with it. For the Protestants in Ulster the special position of the Roman Catholic church in the Irish Republic is a major stumbling block to unification. The stamp of the church is visible in many things; for instance, contraceptives are illegal in the Republic, divorce is not allowed, in case of marriage between a Protestant and Catholic, the parents must promise to have their children brought up in the Roman Catholic faith; the schools are almost all Roman Catholic and receive subsidies from the state; public schools as such do not exist.

Much of this could probably be accepted by many Protestants in Ulster if the Irish Republic was not one of the most conservative 'church-provinces' of the world. Even Bernadette Devlin, herself a Catholic, has written in her book, 'Price of My Soul' that the church has been, and still is, one of the obstacles in Ireland preventing freedom and equality. The Church has always been conservative, not because she wanted to maintain the pure Roman Catholic religion, or to prevent her children from falling in evil, but simply to ensure her own safety and superiority. Miss Devlin is not the only Catholic who sees the fault in her church. A recent article by a priest in 'The Cross' explaining what a loss it had been for Portugal that Salazar had died because his wisdom had given that country 36 years of peace and stability, was not accepted with universal enthusiasm by Catholics.

Nevertheless, a small number of Protestants in Ulster are beginning to see that about the only solution is to work for a united Ireland. The 500,000 Roman Catholics in the north have received so much help from south of the border, mostly in IRA men, weapons and ammunition that the one million Protestants are now very much on the defensive. The British troops can not provide the protection necessary and in any event cannot remain forever. The Protestants, long great marchers in the Orange parades are now frequently encountered with marches where the orange-white-green tricolour of the Republic is carried. Right now the conservative Roman Catholics and the equally conservative Protestants are face to face in anger, but this cannot continue forever either. Already certain people are beginning to work for a future where the two sides will sit down to discuss the making of one Republic.

One of these men is the former Unionist Party Member of Parliament Richard Ferguson. A few weeks ago he announced that he was in favour of joining Ulster with the Republic if Dublin would consider amending the Constitution, remove the special position now awarded to the Roman Catholic Church and include a section which would guarantee the Protestants their own identity. The people who share Ferguson's view have jonied him in his new and very small Alliance Party and the hope is that more and more Protestants will come to the conclusion that union is the only means out of the situation. It will take a while to convince people and a long educational process will have to take place, but it is the only way.

If one accepts that a united Ireland, achieved with the smallest loss in human lives, is the only way out of the dilemma, then the four parties involved will have to make the folowing concessions:

1. Great Britain will have to declare Ulster an economic disaster area and pump extensive financial aid into it in order that industrial capacity can be restored. And, a law will have to be passed whereby a vote will be taken at certain times (say about every 10 years) whether Ulster will remain with Great Britain, or become independent.
2. The government of the Irish Republic will have to declare, and actively work for this, that no violence will be used by the IRA in Ulster as long as the majority of people vote against joining the Republic. The ties between government and church will have to be disrupted, the special position of the Roman Catholic church will come to an end, divorce will be permitted by law, (what the church tells its members is up to the church), and it must be possible to send children to either a public, or Protestant school as well as a Catholic one.
3. The government of Ulster will have to end internment, force the Union Party to break its ties with the Orange lodges, give the Catholics exactly the same rights as the Protestants and eventually bring a Protestant-Catholic coalition government into being.
4. The Roman Catholics in Ulster will have to take active part in government again.

Perhaps all this sounds a little optimistic, but surely, in the end, people will get tired of killing each other and will begin to look for solutions which will enable them to live in peace with each other — even if the other is of a different religion.

J. J. Bout

SCORES CLERGYMEN OPPOSING SCHOOL PRAYERS AS 'OUT OF TOUCH'

LOS ANGELES (EP) — Religious "leaders" who are against prayer exercises in public schools have been accused here as being "out of touch with their own congregations and the overwhelming majority of Americans."

The Rev. Robert G. Howes of Washington, D.C., made the assertion on "The Advocates", citing a national pool sponsored by the public television series which indicated 80 per cent of U.S. citizens favor a Constitutional amendment to allow nondenominational group prayers in public schools.

Opponents of school prayer said on the telecast that such a Constitutional amendment would open old wounds over religious matters.

The program was aired over Channel 28, L.A.'s educational channel, and most of the other 200 affiliated stations of the Public Broadcasting Service.

The Advocates' poll showed that 89 per cent of Protestants, 90 per cent of Catholics and 57 per cent of Jews expressed support for a Constitutional amendment which would have the effect of nullifying 1962 and 1963 Supreme Court Rulings against devotional Bible reading and prayer in public schools.

OASIS

I dreamed of an oasis
Where the cool and windy breeze
My heated brow would freshen
Where all my pains would cease

The desert, hot and weary,
Had worn my plodding feet.
The glaring scourge of midday
On my throbbing head did beat.

Parched was my thirsting palate.
The sand my eyes would dim,
Had not that blessed oasis
Appeared there on the rim.

I rested near the water
Beneath a waving palm.
I laved my thirsting palate;
The shade was like a balm.

But now I must go onward
And tread the endless sands;
My journey still continues,
Fresh courage still demands.

Life's desert, hot and weary,
My plodding spirit singed.
From scorching pain of sorrow
My soul in anguish crinched.

Defeat had dimmed my pleasure
When blessed oasis green
Appeared on my horizon
From pains my soul to clean

God's love as blessed oasis
Revealed that I was saved;
Cool waters of His kindness
My thirsting spirit laved.

The shade of His forgiveness
Spread o'er me like a balm;
His mercy ever endless
My weary soul did calm.

But life must still go onward
And strife shall endless be;
And hot are still the struggles
On the endless, sandy sea.

My thirsting heart's now
throbbing
One thought that would console:
If but that endless desert
Has oasis for my soul.

Laverne Van Ryk
Edmonton, Alberta

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Calgary—CHQR	8:30 p.m.	810
Camrose—CFCW	6:45 p.m.	790
Drumheller—CJDV	11:30 a.m.	910
Edmonton—CHQT	8:30 a.m.	1110
Edson—CJYR	10:00 a.m.	970
Lethbridge—CHEC	8:30 p.m.	1090
Peace River—CKYL	7:00 p.m.	610
BRITISH COLUMBIA		
Abbotsford—CFVR	11:30 a.m.	1240
Burns Lake—CFLD	1:00 p.m.	1400
Duncan—CKAY	7:30 p.m.	1500
Gr. Forks—CKGF	9:30 p.m.	1340
Langley—CJJC	10:05 a.m.	850
Osoyoos—CKOO	9.30 p.m.	1240
Penticton—CKOK	9:30 p.m.	800
Smithers—CFBV	1:00 p.m.	1230
Terrace—CFTK (Wed.)	9:00 p.m.	590
Vancouver—CKVN	9:30 a.m.	1410
Vernon—CJIB	10.00 a.m.	940
MANITOBA		
Alton—CFAM	9:30 a.m.	950
Steinbach—CHSM	9:30 a.m.	1250
SASKATCHEWAN		
Prince Albert CKBI	3:00 p.m.	900
Regina—CJME	9:00 a.m.	1300
NEW BRUNSWICK		
Fred'ton—CFNB	10:30 a.m.	550
ONTARIO		
Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	10:30 a.m.	800
Hamilton—CKOC	7:00 a.m.	1150
Kingston—CKLC	10:05 a.m.	1380
Ottawa—CKPM	8:00 a.m.	1440
Owen Snd.—CFOS	1:30 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
Peterbor.—CKPT	8:30 a.m.	1420
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	1:00 p.m.	1240
Thunder Bay—CJLX	9:30 a.m.	800
Toronto—CHIN-FM	8:30 a.m.	101 MHZ
PRINCE EDWARD ISLAND		
Charlottetown—CFCY	9:30 p.m.	630
QUEBEC		
Montreal (Verdun)—CKVL	8:30 a.m.	850
NOVA SCOTIA		
Halifax—CJCH	9:00 a.m.	920
Kentville—CKEN	7:05 p.m.	1350
Middleton—CKAD	7:05 p.m.	1490
Sydney—CJCB	10.15 a.m.	1270
Windsor—CFAB	7:05 p.m.	1450

"A SOWER WENT OUT TO SOW . . ."

(Matthew 13:3)

We are glad to tell about the work of the Christian Reformed Church of Fredericton, New Brunswick.

June 1969 we moved into the parsonage of this church and we are thankful that the Lord gave us this task.

Our congregation is very small and very friendly. Just like a large family. Our Young People are a happy bunch, willing and able to work for the Lord. One Sunday every month they go for a visit to the Reformatory. They sing and tell about their Savior and talk with the boys. Other members of the congregation have a similar service in the county jail. Follow-up on this work is, in some cases, rather extensive but never easy. With the York Home, one of the Homes for the aged in the area, we have grown into a rather close relationship. One evening per month a group of people goes there to present a program.

The residents in the Home call it "Church". The program is presented in various ways, several people participating. We try to keep the needs and abilities of the people in mind. Four or five Residents of the York Home come to our church every Sunday and our members take turns to provide taxi service. At the occasion of the birthday of our old friends we visit them and present them with a cake. If they are able to go out, we take them for a drive or invite them for supper to our homes. Many of the people in this home have no relatives or very few.

Our regular New Year's Eve worship service was held in the dining hall of this Home. This way the strong and the not-so-strong could come and it was a great experience. All this was only possible because of the size of our congregation. With 200 members we could not do it; we have about 75 church goers. We should also tell you that we did the same thing on Christmas Day in the York Manor, the other Home for Senior citizens. The people of the Homes and our own people found it a wonderful and meaningful way to celebrate Christmas.

Through all this we get to know and love our Frank and Mina and Roy and Maggy and Doug and Ruth and Zella and all the others: — Blest be the tie that binds our hearts in christian love . . .

While we are rather busy all year round, we are really busy during the summer. For 6 weeks the church and surrounding area are buzzing with activities. Many members of our congregation are involved in the Summer Program and we are fortunate to have a SWIM team join us. The first week of the Summer Workshop in Ministries is spent in Bible study and prayer meetings. The team is getting acquainted with the area and the people and the neighborhood is canvassed for the Vacation Bible School.

Two weeks of VBS, ages 4-9, follow. A Closing Program is given in the church building for the parents and to top it off we have a Picnic on the church grounds the next morning. All the children come once more, the mothers, little brother and baby-sister and everyone who likes to join. We organize games for children and for their mothers, eat sandwiches and drink gallons of Kool Aid and have a real happy time.

The next week is spent on follow-up VBS, Witnessing in the Homes for the aged and the various correctional institutions, centre for drug addicts, etc. Then follows a One week Bible Camp for children, ages 10-14 at a beautiful lake. Bible study, handicraft, swimming, canoeing, hiking, baseball and singing at campfires is on the program then. Devotions in small groups, each in their own cabins, led by their counselors, have been a blessing to children and counselors. Mealtime and snack time are very much appreciated! To show it, the campers wash the dishes and sweep the floors. The last week of SWIM is for the team to go on a retreat. That gives them an opportunity to evaluate the work, write reports and also to relax and to take time to enjoy nature in our Picture Province.

And then it's time to say "Good Bye" to the Team. We do so in a congregational meeting, where the members of the team tell the congregation what it meant to them to help spread the Good News. The day of departure starts with a 6 a.m. Pancake Breakfast. We have grown out of the biggest house and so it is held on a farm yard. Last year 64 people joined the fun.

Finally in the lobby of the airport, the guitar comes out once more and everybody sings again: "We are one in the Spirit, we are one in the Lord and we pray that all unity may one day be restored . . ." and "Ring the bells, ring the bells, let the whole world know, Christ the Saviour lives today, as He did so long ago . . ." We are thankful for the love and dedication of SWIM Teams, for the support from their parents and friends, both spiritually and financially. Praise the Lord!

September comes around with new students at the University of New Brunswick. Our church and our houses are open for the students to provide a home-away-from-home.

In order to meet the challenge of being a Home Mission Church, we need to study and pray regularly. To help lead others to the Lord calls for wisdom, for knowing what we believe and why. And so we have our Men and Women Society. This winter we study from the booklet on "Prayer" of the Discipleship series and topics centered around family life, evangelism, etc.

Leadership training is a constant concern. To acquire elders and deacons, Calvinette counsellors and Cadet leaders, Sunday school teachers, musicians, canvassers and VBS helpers out of 18 families calls for all hands on deck. Some small Bible study groups are started.

Our Calvinettes and Cadets and Young People Society have a good percentage of members who came into contact with our church through outreach. Just a few months ago a young lady, Shirley McDonald, made profession of her faith and was baptized in our church. She gave a happy account of how she found the Lord and how glad she is about it.

We are glad that the Back to God Hour, with its splendid Gospel Program, backs us up. From many letters throughout the entire province we learn that this preaching spreads comfort and deeper insight in the Bible and its message for the time we live in.

Much work is being done; much is waiting yet.

We need to grow in faith, to learn to rely upon the Lord and to trust Him. Please pray that "Our manner of life may be worthy of the Gospel of Christ".

(Philippians 1: 27a)

Ann Vanden Ende
Fredericton, N.B.

THE SAGA OF LEONID MOLODOSHANIN

BY F. S. MANOR

(Canadian Scene) — I caught Leo Mol during a brief interlude between his return to Winnipeg from Germany where he had supervised, in a specialized foundry near Munich, the casting of a 12-foot figure, and his departure for Buenos Aires where he is spending two months erecting a statue of Taras Shevchenko.

He was firing the same kiln he had built fifteen years ago when he had had no money to buy a new one. Firing requires constant attention so I left a message with his wife asking Leo to phone me. Instead, he appeared in my office, wearing dirty trousers and an old shirt, having come straight from his workshop. I thought how typical this was of Leo Mol, a man who has consorted with the mighty and the famous but who did not hesitate to leave his work to answer a call from an old acquaintance. It was wholly in character. One winter evening, after Czech refugees fleeing the Russian tanks began to stream into Winnipeg, Leo appeared outside the apartment door of a refugee sculptor of whose plight he had heard quite by chance. "I am Leo Mol", he told the surprised man, "I have come to offer you work."

Twenty - two years ago, Leo Mol was tramping the dismal streets of a wintry Winnipeg with $40 between him and starvation. As his fascinating story unfolded, I realized that behind those kindly blue eyes and benign countenance, was a will of steel. Although born in 1915, Leo is a child of the 19th century ethos— self - discipline and hard work.

Leo Mol is the pen-name of Leonid Molodshanin, a name Leo has not changed. But as he admitted ruefully, it was too long to be signed on those tiny robins on whose colorful wings his name was first carried. Only passport officers and tax collectors know him by his full name.

His father was a potter in the Ukraine. Little Leo played with clay before he learned to walk and by the time he started school, he was fully - fledged assistant in his father's plant. The plant was always there, his to take over in due time. But the artist in Leo rebelled. A sad but uncomprehending father saw his son throw away a safe career for what he believed was a dream: a potter was a solid craftsman, an artist not much more than a gypsy.

Even in those inter - war years, a shabby and turbulent Vienna still cast a flickering reflection of the old beacon whose brilliance once illumined the defunct empire. And Vienna was Leo's first goal. He found a job as assistant to the Viennese sculptor, William Frass, and learned the rudiments of what was to become his own specialty. He studied drawing and art at night classes, and moved on to Berlin where he enrolled as a full-time student at the Academy of Fine Arts. To keep himself, he painted pictures of Berlin street scenes and sold on the streets or to art dealers.

"There was so little time," Leo remembers with a sigh. When war came, he was conscripted to work in a factory. He supplemented his meagre income by doing terra-cotta portraits. In 1943 he married a Dutch girl who had been sent to Berlin to work. Margaret supplemented her income by teaching languages, and they endured the war until the collapse became inevitable. Leo decided they should move as far west as possible, so they boarded a train which they believed was going to what today is West Berlin. But the train did not stop until it had reached Margaret's homeland — Holland!

Holland was better than a Germany in the throes of defeat. They settled in Eindhoven and, working in a dingy ruin, Leo turned out figurines for gift shops, and utilitarian objects which were eagerly snatched up by the starved post - war world. Then came the Berlin blockade, and a troubled Leo felt that Holland was not far enough away from the turmoil. Friends in Canada found a farmer at Hudson Bay Junction, 450 miles northwest of Winnipeg, to sponsor him. After a stormy Atlantic crossing and the long train journey from Halifax to Hudson Bay Junction, the Mols arrived at their destination. It was 40 degrees below zero and the snowdrifts were seven feet high. Margaret wept. However, Ukrainian Christmas had just begun and the week - long celebrations lifted their spirits. When the celebrating was over, Leo learned that work would not begin until May! They had a warm house and lots

(Continued on page 12)

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Box 312, Station B, Hamilton, Ont.

With thankfulness to our Maker, we are happy to announce the birth of our son,
RICHARD WILFRED
A brother for Anita, Jane and Peter.
Wiek and Wilma Hamstra.
Born February 14, 1972.
211 East Centre St., Strathroy, Ont.

"God has given life."
Fred and Marg. Riemersma (nee Bylsma) are very happy to announce the birth of their firstborn — a son —
DVORJAC KRISTIAN
weighing 8 lbs., 4 oz. in Belleville, Ont.
Thanking God for this precious gift.

Mr. and Mrs. Wm. Koopman, R.R. 4, Simcoe, Ont. are happy to announce the marriage of their daughter
CHRISTINA LUCIA
to
Mr. LEONARD A. VAN STAALDUINEN
son of Mr. and Mrs. C. Van Staalduinen, St. George Rd., R.R. 6, Brantford, Ont.
The wedding will take place D.V. on March 3, 1972 at 7.30 p.m. in the Christian Ref. Church of Ingersoll, Ont.
Rev. K. Hart officiating.
Future address: 16 Byrne St., Brantford, Ont.

Mr. and Mrs. L. B. Nugteren of Woodstock, Ont., are happy to announce the forthcoming marriage of their daughter
CORNELIA
to
Mr. STUART SIDERIUS
son of Mr. and Mrs. J. Siderius (Sr.) of Snelgrove, Ont.
The wedding will take place D.V. on March 17th, 1972 in the First Christian Reformed Church, Woodstock, Ont.
Rev. A. P. Geisterfer officiating.

We are happy and thankful to the Lord for the forthcoming marriage of our eldest daughter
MARGARET
to
Mr. DICK VANOORD
son of Mr. & Mrs. G. VanOord of Zeist, Holland.
The happy event will take place D.V. on March 18th, 1972 in the Christian Reformed Church., Fredericton, N.B.
Rev. A. VandenEnde officiating.
Mr. & Mrs. Henry Pott, Keswick, R.R. #3, N.B., Canada.

Mr. and Mrs. Cornelis Vermeer of Delta, British Columbia, are happy to announce the forthcoming marriage of their daughter
MARIANNEKE
to
Mr. ANTON VAN TOL
son of Mr. and Mrs. J. H. van Tol of Delta, British Columbia.
The wedding will take place, the Lord willing, on April 7, 1972 at 7:30 p.m. in the First Christian Reformed Church of Delta.
Future address:
5295 - 48 Ave., Delta, B.C.

On Thursday, February 24, 1972 we thankfully celebrated with our parents and grandparents
GERBEN STAVINGA
and
GEESKE STAVINGA-NAUTA
their 45th wedding anniversary. We thank the Lord for His blessings in the past years.
John and Jannie Stavinga.
Fred and Ada Stavinga.
Ben and Marie Stavinga.
George and Grieta Ironside.
And grandchildren.
62 Harriet Street, Brantford, Ont.

On March 5, 1972 we hope to celebrate with our parents
GEORGE DE VRIES
and
WILLEMINA DE VRIES-ZWAAL
their 35th wedding anniversary.
May God's blessing be upon them in the years to come as it has been in the past is the wish of their children:
Thunder Bay, Ontario:
Gerrit and Lena Breukelman, Sheila, Wilma, Gerald, Elaine.
Calmar, Alberta:
Ed and Willy van Dellen, George, Shirley.
Address:
R.R. #11,
Thunder Bay "P", Ontario.

Mr. and Mrs. FRED. WEENING like to thank all those who send cards and letters on their 40th wedding anniversary. It was nice to hear from some old friends again.
Tottenham, Ont., R.R. 2.

On February 13, 1972, it pleased the Lord to call unto Himself, after a lengthy illness, our loving wife, mother, and grandmother
RENA MALDA-HOLWERDA,
at the age of 59.
Psalm 116:7,
"Return, O my soul, to your rest; for the Lord has dealt bountifully with you."
Loving wife of:
John Malda.
Loving mother and grandmother of:
Orono, Ont.:
Ben and Grace Malda, John and Kimberly.
Bowmanville, Ont.:
Richard and Lucy Rekker, Renita and Jeffrey.
Bowmanville, Ont.:
George and Helen Kloos, Rhonda.
Funeral services were held February 15, 1972 at Maranatha Christian Reformed Church. Interment Bowmanville Cemetery.
R.R. #2, Newcastle, Ont.

On Sunday, February 20, 1972 is pleased the Lord to take out of our midst our beloved husband, father and grandfather
GERRIT HENDRIK PENNINGS,
at the age of 67 years.
Ps. 146:5.
Galt:
Johanna G. Pennings, nee Heideman.
Brampton:
Christina and John Lammers.
Galt:
Henry Pennings.
Jarvis:
Bert and Thea Pennings.
Simcoe:
Diny and Andy Hogeveen.
Paris:
Bill and Marian Pennings.
Hespeler:
Grace and John Smith.
Waterdown:
Garry and Corrie Pennings.
Waterdown:
Willy and John Paul.
Branchton:
Henny and Bill Vander Schee.
Galt:
John Pennings.
And 28 grandchildren.
February 20, 1972.
R.R. #1, Galt, Ont.

On February 5th, 1972 the Lord took unto Himself suddenly my beloved husband and dear father of Kenny & Carolin
HENRY ZANTINGH,
in his 36th year.
25) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live
26) and whosoever liveth and believeth in me shall never die.
John 11 verse 25 & 26.
His wife Trudy.
His children:
Kenny & Carolin.
R.R. 3, Cobourg, Ont.

It pleased the Lord to take unto Himself our beloved son and brother
HENRY ZANTINGH,
in his 36th year.
"That whosoever believeth in him should not perish, but have eternal life."
John 3, verse 13.
His parents:
Mr. & Mrs. H. Zantingh.
His brother:
Herb & Allicia Zantingh, Wilma, Ann, Cindy, Jimmy.
R.R. #2, Ameliasburg, Ont.

Op 8 februari 1972 haalde God thuis Zijn kind, onze lieve man, vader en opa,
CORNELIS SCHUILING,
op de leeftijd van 73 jaar.
Het was in zijn leven zijn lust te zingen voor zijn Heer en Heiland. Te weten dat hij nu, voor de troon van God, onder de tien- en tienduizenden een nieuw lied zingt, (Openbaringen 5:8-14) geeft ons rust en troost in ons gemis.
Zijn vrouw:
Martha Schuiling-Bothof
Zijn kinderen:
Art en Nellie De Weger-Schuiling
En kleinkinderen:
Diana, Ronald en Marsha.
Een van de liederen, die hij zo graag zong, was:
Jezus zien, o, zaal'ge ure,
Als 'k bevrijd van aardse stof,
Mijn Verlosser zal aanschouwen,
En Hem juub'lend breng mijn lof!
Als 'k mijn Heiland zal ontmoeten,
Ver van 't wereldse gedruis,
Zal 'k Zijn heerlijkheid aanschouwen,
In het zalig Vaderhuis.
59 Lawton St.,
St. Thomas, Ont.

The board, staff, members and students of the Durham Christian High School express their sincere sympathy towards Mrs. Van der Gaast and her children, who were saddened by the sudden loss of their husband and father
Mr. G. VAN DER GAAST
May the Lord of all Grace comfort and sustain this family.
Lord's Day 1.
Bowmanville, Ontario.

A Christian Reformed widow, in her thirties, with a couple of very young children, wishes to take up
CORRESPONDENCE
with gentleman or widower. All correspondence will be held in strict confidence. Letters under No. 3027, % Calvinist-Contact, Box 312, Stat. B, Hamilton, Ont.

Christelijke jonge vrouw (ongehuwd) wonende in de U.S.A., zoekt
KENNISMAKING
met een Christelijke heer. Leeftijd tussen 32-40 jaar. Letters under No. 3026, % Calvinist-Contact, Box 312, Stn. B, Hamilton, Ont.

Single lady, college educated, and professionally employed but lonely would
LIKE TO MEET
a sincere Christian single gentleman or widower, age 40-45. Letters under # 3025, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Christelijke weduwe wonende in Brockville area zoekt
KENNISMAKING
met man of weduwnaar, leeftijd 58-64. Brieven onder No. 3024, % Calvinist-Contact. P.O. Box 312, Stat. B, Hamilton, Ont.

Christian single man from Western Canada wishes to
CORRESPOND
with Christian girl, 20-26. Will answer all letters. Please send letter with photo (if possible) under No. 3028, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Wanted:
SINGLE OR MARRIED MAN
on dairy farm. Superior View Farms, R.R. 3, Welland, Ont. Ph. 416-732-1195.

Wanted:
YOUNG, SINGLE MAN
on dairy farm in Okanagan Valley. Apply Peter Hamming, R.R. #2, Lumley, B.C. Phone 547-6133.

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MATURE LADY
required by mid March till end of April to look after a family of 4 children, while mother is in the hospital. Prefer to live in. Phone collect Mount Hope (416) 679-6150 or write H. Boer, 269 Springside Drive, Hamilton 80, Ont.

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From the Mailbox

THE KINGDOM OF GOD

Dear editor:

I like to make a few comments on the article of John Hultink "The Kingdom of God". I have often wondered whether we as reformed Christian have not put too much emphasis on the idea that we, as people, are responsible for ushering in the kingdom of God. The literature of the association has definitely left me with this impression. Perhaps, it is time to pray for and rely more on the Holy Spirit to do the transforming. It was for this reason that I was glad to read the following in John's article and I quote:

> Man is not capable of ushering in the Kingdom of God; man cannot establish God's Kingdom upon the earth. Only God Himself can do so. God establishes His Kingdom and in His establing Kingdom He gives man the greatest responsibility of all creatures.

A second thing I like to comment on is the idea that everything can be so simplistically divided into two. Either things are black or they are white. Either we serve God or satan. Let we quote from John's article:

> There is a very important misunderstanding here. Men cannot establish any kingdom. They must choose between serving in one of the two existing kingdoms — they must choose to serve in the Kingdom of God or to serve in the kingdom of Satan. Because of their unbelief Christians at times serve both kingdoms. This is clearly evident from Christ's rebuke to the apostle Peter: "Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's. (Matthew 16:23)

Suppose I tell my son to get the weeds out of the garden. My son obeys gladly, works hard for an hour, and asks me to have a look at what he has accomplished. As I reach the garden I notice that he has pulled out many weeds. I also notice that he worked hard; the sweat is still on his face. But I also notice that there are quite a few weeds left. Would I now scold my son and say, "Look son, you disobeyed me. There are still weeds left." I like to quote from Calvin's institutes"

> But sons who are treated in a more candid and liberal manner by their parents, hesitate not to offer them works that are only begun or half finished, or even with something faulty in them trusting that their obedience and readiness of mind will be acceptable, although the performance be less exact than was wished. Such should be our feelings, as we certainly trust that our most indulgent Parent will aprove our services, however small they may be, and however rude and imperfect. (Book III chap. 19 paragraph 5)

It seems to me, that in the past, we have judged the quality of Christians by the number of "christian causes" they support, usually with money only. Or we have judged them by how many "christian causes" they did not support. Perhaps we have forgotten Christ's injunction: "Judge not, that you be not judged". John mentions Christians serving both God and Devil. Instead of finding fault with others, perhaps, it is still not too late to use all our energy for God, each one, in the way the Spirit leads him or her. Let's leave the judging to God. I have an idea He will look more favourably on our work than many fellow-Christians.

Therefore encourage one another and build one another up. . . . (I Thessalonians 5:11a)

Tony Boonstra,
St. Thomas, Ontario.

REPLY

I appreciate your comments on my article.

True! All too often Christians are judged by their fellow Christians in terms of the number of "christian causes" they do or do not support. Unnecessary friction and division often result from such judgments. The splinter in a brother's eye is so much easier to see than the plank in one's own. Public praise and recognition often go to those who work hard for christian schools and church organizations, but seldom to those who in a quiet and inconspicuous way spend an evening or afternoon each week comforting the sick and visiting the aged.

On the judgment day God will ask us which christian organizations we were members of — not even to which church denomination we belonged. The question will be whether or not we have been a salting salt; whether or not we have made use of the talents He has given us. That question encompasses the length and breadth of life itself. Even a cup of water given to someone in His name will be taken into consideration. We can only be thankful that God will not judge us by the same standard that we use to judge each other. It would not go well with any of us.

You realize, of course, Tony, that the observation that Christians serve both God and the Devil did not originate with me. That is what the Bible is all about. As an example, take the letters to the seven churches in Asia Minor.

It is my sincere prayer that God will open our hearts so that all our energies may be directed to service in His Kingdom. We must take the teachings of Scripture seriously, however, when the Scriptures tell us that Satan will not stand idly by. It will only be by the Grace of Jesus Christ that any of us will endure to the end.

John Hultink

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is a must for the expansion of our paper.
Would you lend us a helping hand?

THE SAGA OF LEONID MOLODOSHANIN

(Continued from page 10)

of food, his employer observed, so why worry?

Five months of idleness was an appalling thought. Leo had $75 so he bought a return ticket to Winnipeg for $20. Not knowing a soul, not speaking English, he walked the cold and dismal streets looking for work. In Winnipeg's "Little Europe", he espied a shop selling religious articles. He asked the proprietor if he spoke German. No, the man spoke only English — and Ukrainian! Leo was hired at $20 a week to paint religious pictures and model little figurines of the Virgin Mary. He found an inexpensive room to rent, and his wife joined him. Three months later a chance meeting with the rector of St. Edward's Church led to a commission to decorate the church for $50 a week. When the work was completed, the pleased elders gave him a $500 bonus. He was rich.

The word spread and Leo was asked to decorate other churches. Meanwhile, his wife had graduated from Winnipeg's normal school and obtained a position as a teacher near Beausejour, a small town not far from Winnipeg. Leo returned to his ceramics business. Then he took his baby robins, those harbingers of Spring so beloved of all Canadians, and other figurines, to two department stores. The managers turned up their noses. Undaunted, he took several figurines wrapped in an old newspaper, to an exclusive store. "Local stuff?" the manager asked. "There's no market for local stuff." But Leo persisted. "It won't cost you anything to look." The manager relented. "Do you have any more?" he asked when Leo unpacked his three pieces. A contract was signed and Leo found it difficult to keep up with the demand. The former Canadian prime minister, John Diefenbaker, when travelling abroad, took Leo Mol's Canadian figures as gifts for heads of state. Robins, skaters, Eskimos and Indians adorn the homes and offices of the world's statesmen. Leo no longer works in ceramics, and the figurines and robins have become collector's items.

Money was still short when Winnipeg discovered Leo Mol's great gift: he designed stained glass windows and from then on he has never looked back. He was elected a member of the Royal Canadian Academy and in 1961 received a medal from the Royal Institute of Architects. But it was still his ambition to return to portrait sculpture. He won the second prize with a design for a monument to Sir Robert Borden, but failed to win the competition for a statue of Shevchenko erected in the grounds of the Manitoba Legislative buildings. "It gave me the chance," he told me, "to concentrate on another competition for a Shevchenko statue to be erected in Washington." He won the competition. The statue was unveiled by the late President Eisenhower, who was so impressed with it that he suggested that Leo make a bust of him. He was asked to Gettysburg where he spent two weeks. The bust is now at the United States Embassy in Brussels.

During this time Leo met an old friend in New York, a Ukrainian poet and painter, who was a close friend of Archbishop Joseph Slipyi of Lwov, head of the Ukrainian Uniate Church. When, in 1963, the Communists released the archbishop, after 18 years in prison, and allowed him to go to Rome to obtain his cardinal's hat, Leo went to Rome with his friend's letter of introduction. The new cardinal's bust was so successful that Cardinal Eugene Tisserant, Dean of the Sacred College—that splendid ecclesiastical figure with his impressive beard—asked to sit for Leo. This in turn led to a commission to do a bust of Pope Paul. Once again his work was such a success that he was asked to do the bust of the late Pope Paul.

For the Manitoba centennial celebrations Leo Mol did a statue of Queen Elizabeth II. He is now completing a Shevchenko statue for Buenos Aires and a statue of a pioneer bush pilot to be placed in the Pas, in Manitoba's North. He has no more time for potteries, but is working on thirty stained glass windows for the Vladimir and Olga cathedral in Winnipeg.

A train that did not stop, a chance encounter, a failed competition, such were the things that moulded Leo Mol's career. Yet he never allowed the hand to slip from his grasp.

Amsterdam — Singing City — 1973

From May 28 to June 3, 1973, the City of Amsterdam, The Netherlands, will host the first "Singers' Olympiad" in its famed Concertgebouw.

Participation in this international contest will be limited to 72 *male choirs* which will compete for a WORLD CUP. Among other things, there will be an amount of $6.000 available to be awarded to the best conductors participating in this competition.

Plans have been made that this "Singers' Olympiad" will always take place in Amsterdam.

For full particulars, please write to:

The Secretary,
"Amsterdam 1973 — Zangerstad",
Middenweg 57a,
AMSTERDAM
The Netherlands.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Mar. 6	Mar. 3	Mar. 1 noon
Mar. 13	Mar. 10	Mar. 8 noon
Mar. 20	Mar. 17	Mar. 15 noon
Mar. 27	Mar. 24	Mar. 22 noon

Zondervan Names Gerard Terpstra Textbook Editor

GRAND RAPIDS, Michigan — Robert K. DeVries, Vice President of Publications at Zondervan Publishing House recently announced the appointment of Gerard Terpstra as Textbook Editor, a new position at ZPH developed to allow Zondervan to concentrate in a specialized area.

A graduate of Calvin College (1949) & Seminary (1952), Mr. Terpstra began mission work in Nigeria among the Tiv people in 1953. In 1961 Mr. Terpstra contracted polio and returned to the States for rehabilitation. The doctors' and therapists' diagnosis was final: "He'll never walk again." God had other plans, however, and Mr. Terpstra returned to Nigeria in January, 1964, editing Tiv language Bible commentaries and study guides.

Mr. Terpstra subsequently returned to the States and in the summer of 1971 joined Zondervan.

As textbook editor, he will be responsible for the solicitation, appraising, compilation and editing of Zondervan's textbook publications.

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The author uses a Screwtape Letters technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the poblem.

THE WEIGHT OF THE GLORY, by C. S. Lewis.
Speeches given during the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

TESTAMENT OF VISION, by Henry Zylstra.
Reflections on Literature and Life, Education, and Religion.

BEYOND THE BEND, by Phyllis Primmer.
A story of courage, love and growth among pioneering 19th century German families in Canada.

BEYOND THE NIGHT, by Betty Swinford.
Set against the background of modern Israel and Jordan, the story recounts turmoil in a young Jewish couple who are divided by the claims of Christ.

BUT NOT FORSAKEN, by Helen Good Brenneman.
An unforgettable story of Mennonite refugees, who fled from the Russian Ukraine to the West. Based on facts.

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The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

GOOD NEWS FOR MODERN MAN
The New Testament in today's English.

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The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

The following 4 titles are big size hard-cover books (bound in linen):

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This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

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